

Saints of Luari Sharif ***and their*** ***Predecessors***

Hazrat Sultan-ul-Aulia (Q) Foundation (Regd.)

SAINTS OF LUARI SHARIF AND THEIR PREDECESSORS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah The Gracious and The Most Merciful

کُل

Saints of Luari Sharif and their Predecessors

From Hazrat Abu Bakr Siddiq (R) to
Hazrat Pir Muhammad Sadiq Qureshi Naqshbandi

By K B Arbab

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FOREWORD

The study of the lives of Aulia-e-Karaam is an extremely virtuous deed and rewarding too, in that it serves to purify the human soul. In the most revered words of Hazrat Pir Badshah (Q), this study strengthens the moral fibre of a person.

Here we have this book on the glorified theme. A fine edifying literature, the book really deserves a careful reading. I urge all the readers to go through it with full presence of mind in order to know the conduct of the Muslim saints, who ruled the hearts of millions of people and showed them the right path, which leads to a successful life here and hereafter.

I am all praise for Mr. Khuda Bux Arbab, who devoted all his attention to this noble cause and came up with such a fine book. May God bless him and all those who shared with him in this task!

Pir Muhammad Sadiq Qureshi

Pir of Luari Sharif

PREFACE

The basic purpose of writing these articles was to prepare material for a website about the history and teachings of the Sajjadah Nashins of Dargah Luari Sharif. The website can be viewed at

<http://www.luarisharif.com>

Many readers, who want to know more about the pious Sajjadah Nashins of Dargah Luari Sharif, would find this book of little help. The reason is that this is a book about the Naqshbandi predecessors of Hazrat Sultan-ul-Aulia Khwaja Muhammad Zaman (Q). However, for the sake of continuity, very short write-ups about the Sajjadah Nashins of Luari Sharif are added to it.

Here, I must admit that in spite of my best efforts, there may be some errors left in this book. Your suggestions and advices in this regard are always welcome.

In the end, I would like to offer my thanks to my friends and well-wishers, who encouraged me to complete this work. I would like to particularly mention Mr. Kamal Siddiqui, Professor Hamdard University, Mr. M A Ishaqani, Mr. Faiz Muhammad Memon Advocate and Mr. B A Motiwala for their valuable contribution to and guidance for the book.

Above all, my humble gratitude to my spiritual leader and the Sajjadah Nashin of Dargah Luari Sharif, Hazrat Pir Muhammad Sadiq Qureshi Naqshbandi. I'm short of words to explicate his favours and support, which I enjoyed during writing these articles. It is him whose support made the publication of this book possible. I just say without his guidance I would have never been able to do anything in my life.

K B Arbab

SUFISM: HISTORY AND PRACTICES

Tasawwuf or Sufism is generally believed to be the esoteric, mystical, or psycho-spiritual dimension of Islam. It relates to seeking the nearness of God or the spiritual journey towards Allah. This journey is called Tariqah (the path).

Sufis the practitioners of Sufism assert that every one will appear before Allah after death but the best amends for the life is to voluntarily take journey towards Allah which is the very purpose of the creation. As it is mentioned in a Hadith Qudsi in which Allah states: "I was a hidden treasure and I loved that I be known, so I created the creation in order to be known."

However, seeking the nearness of Allah or moving on His Path is not an easy task as every human being has his clear and present enemy Shaitan (Satan) with him who is well-equipped to distract him from his objective. The major tool of Shaitan or his bondage is 'Nafs' (self or ego) of the human. So in another definition, the Sufism is one's struggle against 'Nafs'. It can be said that if one is not recognising or experiencing Allah's nearness or presence, the responsibility for this condition lies with one's own self.

Prof. Alan Godlas of the Georgia University, USA, opines:

"Some of the gross effects of the dominance of the 'Nafs' are that one may become overwhelmed by the need to gratify desires such as anger, lust, and the many addictions that afflict us. Other gross effects are that one may become dominated by states of consciousness such as anxiety, boredom, regret, depression, and self-pity — so that one feels like a powerless victim or prisoner tortured within one's own mind." Hence, one of the emphases of Sufism is upon the struggle to overcome the dominance that one's 'Nafs' has over one.

Usually this struggle comprises two dimensions: negation (of all creations except Allah) and affirmation (of Allah only). This is the first obligation of Islam as the Testification of Faith, La Ilaha (There is no deity) and Illa Allah (except for Allah).

The struggle against 'Nafs' has been called by the Prophet Muhammad (PBUH) as the greater struggle or greater 'Jihad' (Al-Jihad Al-Akbar) compared with the lesser struggle (Al-Jihad Al-Asghar), means crusade for the cause of Islam.

Sufism originated in the days of Prophet Muhammad (PBUH) when some of his companions adopted a completely withdrawn life and started living in seclusion in courtyard (Sufa) of the Holy Mosque of the Prophet (Masjid-un-Nabvi). During 9th century AD, Sufism developed into a mystical doctrine, with direct communion or even ecstatic union with the Creator as its ideal. This aspiration to mystical union with Allah violated hegemony of the orthodox clergy, and in 922 Hussain bin Hallaj, commonly known as Mansoor, was executed in Baghdad for allegedly asserting his identity with Allah. Prominent Sufis subsequently attempted to explain Sufism.

In the 12th century Sufism ceased to be the pursuit of educated elite and developed into a popular movement. The Sufi emphasis on intuitive knowledge and the love of Allah increased the appeal of Islam to the masses and largely made possible its extension beyond the Middle East into Africa and East Asia. Sufi brotherhoods multiplied rapidly from the Atlantic to Indonesia; some spanned the entire Islamic world; others were regional or local. The tremendous success of these fraternities was due primarily to the abilities and humanitarianism of their founders and leaders, who not only ministered to the spiritual needs of their followers but also helped the poor of all faiths and frequently served as intermediaries between the people and the government.

Dr Hotchand Moolchand Gurbakhshani in his book in Sindhi on the saints of Luari Sharif, entitled 'Luari Ja Lal' traced the origin of Sufism. Discussing the etymology of the word Sufi, he voraciously traced to the Greek word 'Sophos' meaning determinant, and 'Ahl-e-Sufa' — a group of pious companions of the Prophet (PBUH), and Saaf meaning purity of soul. Dr. Gurbakhshani puts forward the view that the word is derived from the Arabic word 'Soof' coarse wool which the early Sufis used to put on. Ibn-e-Khaldun described Tasawwuf as a religious discipline coming down from the early days of Islam. Sufism, said Dr. Gurbakhshani, is not wedded to cold reasoning, which was the creed of the Mutazilites. It does not indulge in intellectual gymnastic, unprofitable hair-splitting or metaphysical speculation. It rather lays stress on spiritual exercises, regulation of conduct through religious observance, elimination of worldly desires and severance of

contact with the humdrum life. As Shaikh Suharwardi (R) had said Sufism is not pure 'Faqr' (freedom from desires) neither pure Zuhd (abstinence) but a combination of both plus an element, which is peculiar to itself. However, according to Shaikh Suharwardi (R) 'Faqr' is the stepping-stone of Tasawwuf and essential for attainment of spiritual elevation. Hazrat Ibrahim bin Adham, Shafiq Balkhi, Fazeel bin Ayaz are mentioned among the prominent early Sufis, all of whom, as also Hazrat Rabia Basri, died between 726 and 815 AD.

The Iranian saint, Maruf Balkhi, who was a contemporary of Hazrat Shafiq Balkhi, Hazrat Abu Salman Dharani (d. 830 AD) is a well-known Sufi who introduced the concept of Ma'rifat (gnosis) in Sufism. Hazrat Zunnun Misri (the Egyptian) (d. 860 A.D.) also preached some new ideas in Sufism. Maulana Jami has described him as the leader of the Caravan of Sufism. Hazrat Zunnun Misri supported Hazrat Salman's concept of Ma'rifat. He also speaks of 'Vajd' (ecstasy) as a spiritual state in which the soul reaches close to 'the Truth'. Vajd cannot be attained without negation of self.

The three schools described above, according to Dr. Gurbakhshani, were of the monist idea of 'Hamma Ost' (All is Allah). It was regularly adopted as an article of belief by Hazrat Bayazzid Bustami. Hazrat Junaid Baghdadi also held the similar belief. This was the travelling of a great distance away from the definition of Sufism given by Shaikh Suharwardi, which laid equal stress on righteous conduct along with 'Faqr' or avoiding worldly wants. Sufis of moderate views, like Hazrat Suhail bin Abdullah, insisted on six cardinal principles:

- Adherence to the words of God (Qura'n);
- Sincere following of the prophet's traditions (Sunnah);
- Earning livelihood by chaste means;
- Avoiding to causing harm to anyone;
- Keeping away from what is forbidden; and,
- Fulfilment of promise.

Mansoor Hallaj nurtured with his blood the plant of 'Hamma Ost' sown by Bayazzid, Hazrat Abu Saeed Abu Khair, who flourished in the 11th century AD, adorned it with poetic grace and beauty, while Imam Ghazali gave it a philosophical touch. Some other well-known Sufi poets of Iran like Attar, Sanaee, Rumi, gave poetic lustre and philosophical depths to Sufism and enriched Sufi literature with allegorical parables.

The oldest extant treatise on Sufism is the 'Quwwatul Qulub', written by Abu Talib Makki in 994 AD. Diverse schools of Sufism (Tariqah) then emerged during the course of the past centuries. Nearly all of them trace their ultimate origin from Hazrat Ali. The main schools are as follows:

Qadria Order — branches of which are found throughout the Muslim world — was named after Abdul Qadir Jilani (d. 1166 AD). His tomb is in Baghdad. A later Punjabi Qadri Sufi Poet was Bulleh Shah. One branch of the Qadria in Senegal plays drums in their gatherings. One branch of the Qadria, active in Turkey and the United States is the Qadri-Rifai Tariqah headed by Shaikh Taaneer Ansari.

Rifai Order — Shaikh Ahmad Rifai (d. 1182 AD) is the Shaikh from whom the Rifai Order is derived. In some cases, such as

that of Shaikh Taaneer, the Rifai and Qadri orders have united.

Chistia Order — Khwaja Moinuddin Chishti was the founder of the Chistia Order, which is prominent in India and Pakistan and has spread (in various forms) to the West. Nizamuddin Aulia (d. 725/1325), was a Sufi Shaikh of the Chishtia Order who is buried in New Delhi, India. One of disciples of Nizamuddin Aulia was the great Sufi poet Amir Khusro (d: 725 AH/1325 AD), who was buried at the feet of his master.

Suharwardia Order — The order is named after Shaikh Shahabuddin Suharwardi and had strong following in the Indian Subcontinent. One of the caliphs of Shaikh Shahabuddin Suharwardi was Shaikh Baha-ul-Haq Zikkaria, whose tomb is in Multan.

Naqshbandia Order — named after Bahauddin Naqshband, is the Tariqah that is widely active throughout the world today. It is to that school that Hazrat Sultan-ul-Aulia (Q) founder of Dargah Luari Sharif belonged.

Hazrat Khwaja Muhammad Bahauddin is called Naqshband for he used to write the name of 'Allah' to place it before his illiterate disciples and asked them to concentrate on it for their spiritual purification. His sayings are preserved in his well-known work *Rashhat Ainal Hayat*. The Naqshbandi creed combines Sharia with Tariqah. It is traced back to Hazrat Abu Bakr Siddiq through Hazrat Imam Jafar Sadiq. The main concentration of Naqshbandi is in Central Asia, but it has the large following in many eastern countries, particularly, Turkey, China, Java and also in India and Pakistan. It was brought to the Subcontinent by Hazrat Muijaddid Alf Sani. His son, Khwaja

Muhammad Saeed was his successor and strove for the propagation of the Tariqah. He was succeeded by Khwaja Abdul Ahad, and so on, until Sultan-ul-Aulia Khwaja Muhammad Zaman (Qudus Sirahu) graced the Seat of Naqshbandia Order.

SUFI THOUGHTS OF LUARI SHARIF

The fifth Sajjadah Nashin (occupier of the seat) of Luari Sharif, Hazrat Imam-ul-Aulia Khwaja Muhammad Saeed (Q) has allegorically explicated the distinction of the Naqshbandia order inherited from Hazrat Mujjaddid Alf Sani (Q) with regard to its peculiarity at Luari Sharif in his book *Saqqal-uz-Zammair*.

The excerpts of his preamble in the book read:

"Hazrat Khwaja Mujjaddid Alf Sani (Q) who is thorough in all the four orders of Sufism — rather man of command giving (Irshad) in the four (orders, viz Qadria, Chishtia, Suharwardia, and Naqshbandia) — deems the Naqshbandia order utmost in following of Sunna and counts it nearest in stages of reception of the Reality. Therefore, in his letter No. 23, he writes: "If contemporary Sufis be fair and peruse the abundance of falsity in disgrace of Islam, they should not follow their predecessors except in (following the) Sunna and do not comply with (their) fabricated rites on pretext of the acts of their Shaikhs; because only the following of Sunna is the salvation and only this is the fruit of alms and favours; and there are risks in aping (those) acts (which are) against Sunna. For the messenger it is to deliver."

"Allah Exalted may endow the best of His Bliss upon our saints for they did not order their inheritors to abide by innovations

and did not put them into gloom of fatality; and related no other way but the Sunna and gave no more directions except for obedience of the Man of Sharia (PBUH) and his resolution. Indeed because of this conduct, the line of these elders became glorious and the chamber of their reception became adored and exalted.

"They are those who have struck out dance and music and made two-halved with their forefinger the fits and frenzy. To these saints others' vision and revelation are included in their exception (Ma-Siwa) and others' knowledge and consideration are fit for negation. The conduct of these saints is beyond vision, wisdom and knowledge; and non-pareil in the exception and above the (Divine) scintillation and manifestation and over and above the vision and watch. Others' preparation and concentration is in affirmation and the dare of these saints is in negation of exceptions. Thus, in other orders, recitation of "negation and affirmation" is suitable for the novices; and afterwards, the recitation of Allah is feasible. Against this, the practice of these saints, which is contrary to it, is that the first is 'affirmation'. So, in this order recitation of Allah is feasible in the beginning and recitation of negation and affirmation takes shape afterwards. If the achievements of these saints be narrated, the elite will join commons and learned will start elementary course of ABC like novices.

"To these saints, the meditation of the Entity of Exalted Allah, which the others have adopted, is sagged because of exoteric platform and captivated body, which is nothing but a shadow by the way of outcome and meditation.

"Thus, the sight of the saints of this order is too high. They have no relation whatsoever with every cunning and dancer. Therefore, others' utmost limit counts in their beginning. The beginner of this order is equal to the proficient of other orders.

"From the beginning, their journey is set into the destination (Safar Dar Watan) and they own solitude in society (Khilwat Dar Anjuman) and the Omni-audience is the prize of their choice time.

"They are those saints that training of the seekers is related to their company and completion of novices depends upon their attention. Their sight is cure for heart's ailment and their inclination removes inner diseases. Their one favour works for hundred Lents and their one inclination equals to great struggle and abstinence for years.

"The conduct of these saints is exactly the same as of the companions of Holy Prophet (PBUH). This is because of the incorporation of the utmost limit into the beginning that had been availed through the audience of the Perfect Human (PBUH) because the maiden company of the Leader of the World (PBUH) had been providing all that the others could hardly avail in their utmost limit and these are those favours and blessings, which were bestowed in the first age.

"It is in the fourth letter of Hazrat Mujjaddid Alf Sani says: 'It should be known that revivalists have passed after every 100 years. But the revivalist (Mujjaddid) of 100 years is the other one and the revivalist of the 1,000 years is the other one. The same difference of the hundred and the thousand or even more exists between the two revivalists. And whatever bounty reaches the nations, it is through that revivalist despite the fact that in that period Qutubs (the poles of

spiritualism), pious and saints do exist. For common expediency, a slave has been made the distinguished one.'

"Thus, it should be assumed that the way the revivalist of a thousand year has an edge over the revivalist of a hundred year. As the revivalist of hundred year is from the inheritance of the revivalist of thousand year (Qudus Sirahu) and after following his path, he maintains the same edge and priority over the former revivalists. Particularly, this relation of esteemed stature of Hazrat Sultan-ul-Aulia Khwaja Muhammad Zaman (Q) is the one specialty of all the relation of Mujjadidia order, which is cause of wonders to the sight of admonitory.

"Thus the relation, which Essa (PBUH) had with the Prophet (PBUH), same Bayazzid had with Abul Hassan Kharqani, Hazrat Ghaus-e-Azam Shaikh Abdul Qadir Jilani had with Shaikh Muhiuddin Ibn-e-Arabi.

"In a Hadith from the sayings of Prophet (PBUH), it appears an indication of Hazrat Khwaja Bahauddin Naqshband, Shaikh Akbar (Shaikh Muhiuddin Ibn-e-Arabi) and Shaikh Ahmad Jam, which informs about the existence of Imam-e-Rabbani Mujjaddid Alf Sani's (Qudus Sirahu As-Sani) before his arrival in the world.

"And in the Hadith: 'Soon, among this nation a perfect man will be, who will be called Sleh,' his (Khwaja Muhammad Zaman's (Q)) auspicious existence is indicated.

"In the same way, about my Khwaja Kalan (Q) (the eldest), noble men of distinction, the great saints (Q) have disclosed foretidings and good news before the advent of his auspicious appearance. Therefore, all these foretidings, and good news are elaborately recorded

in (books) 'Firdos-ul-Arfeen', 'Marghoub-ul-Ahhab' and other different books. Those, who need details, may refer to the books mentioned above.

"Hazrat Khwaja Abul Massakeen (Qudus Siraha) had given the tidings to Hazrat Sultan-ul-Aulia (Q) that 'the condition that has appeared upon you, had appeared upon two (persons) after the Consummator of Prophets (PBUH). One (is) Junaid Baghdadi (Q) who was called as Syed-ul-Taifa (Master of the Laity) and second (one is) Bayazzid Bustami (Q) who became Sultan-ul-Arfeen (King of the Knowers). Both those honoured (persons) did not accomplish this condition and not get it to completion. Hope, you will take it to perfection and would be called Sultan-ul-Aulia (King of the Saints)'.

"Likewise, many quoted tidings have appeared about the magnificence of Hazrat Sultan-ul-Aulia (Q). Therefore, revivalistic affinity, which he possessed, be regarded as august and not be seen with insolence and arrogance.

"This quality of Hazrat Sultan-ul-Aulia (Q), which (has been) illustrated in his entity. Its colourless mysteries and conditionless illumination emanated from his bosom like the broad-day light, therefore, we should be busy in their recountal. And this is the main purpose of the writer of these sentences — that's his eulogy.

"And we pray to Exalted Allah that our end shall be in his love and praise and on the Day of Judgment our fate shall be with him (Q)."

The Naqshbandia order



HAZRAT PROPHET MUHAMMAD (PBUH)

Every Sufi order derives its roots from the spirituality of Prophet Muhammad (Peace Be Upon Him). And considers him as the final link of the chain between ordinary human being and Almighty Allah, which goes down through the able spiritual deputies of the Prophet, who carry the torch of Divine light (Noor) in their hearts that was ignited by the final Prophet (PBUH).

This link was established between the Creator and the creation on the Night of Ascension (Meraj), when Allah took His perfect creation Muhammad (PBUH) to the journey above the seven skies and gives Him His Audience — a status which was never given to any of His creations, even not to the angels at His service.

The Sufi thoughts establish that the arrival of the Holy Prophet in this world was not an ordinary event rather it was the highest culmination of Allah's mercy upon the human being that He sends his Lover as "sufficient for the humanity and mercy for the worlds."

Prophet Muhammad (PBUH) was born in Makkah on Monday, Rabi-al-Awwal 12, 53 BH, or December 9, 571 AD, 50 days after the attack of Abrah, the ruler of Yemen, with his army of elephants on Kaaba (as described in Holy Qura'n in Surah Feel — Chapter Elephant). He belonged to the clan of Hashim. Banu Hashim was a

noble branch of the prestigious and influential tribe of Quraish. His father had died before his birth. He was nursed by Sobia and then by Halima Sadia, with whom he stayed for four years. When he was six-year-old, his mother Syeda Amna fell sick and died in Abwa, near Madina (then Yisrab). She was buried there. His grandfather brought him up for two more years, until he also died. Orphaned three times at the age of eight, he went to live with his uncle, Abu Talib.

He travelled to Syria to trade on behalf of Hazrat Khadija (R). He did good business. Hazrat Bibi Khadija (R) was informed about his honesty, personality, and his business acumen, she was very much impressed. Consequently, she proposed marriage and he accepted her offer. He married her when he was 25 years of age and she was 40.

Since His early age, He remained pensive and withdrawn in temperament and always displayed an acute moral sensitivity. He avoided all kinds of luxuries, lust and whatever may fall in the purview of bad habits. He never lied, never even touched any sort of intoxicants, or passed near any game of chance. As a traditional brave and noble Arab, he was forced to take part in tribal wars but never had any one killed by his hands rather he opted for other difficult tasks like helping the injured or removing them to safer places. In his ordinary routine, he preferred to be alone and used a cave in nearby mountain called Hira for contemplation and meditation under the faith given by Prophet Abraham. He sought seclusion so as to reach the Divine Presence of Almighty Allah. In view of such qualities, the Arabs rightly knew him as the Truthful and Trustworthy (As-Sadiq Al-Amin).

When he was 35 years of age, the Quraish tribe was renovating

the Kaaba — the House of Allah. A dispute arose among them as to who should put the sacred Black Stone (Hajra-tul-Asswad) in its place. The dispute among them heightened to a fierce proposition, when an aged man, taking the cognizance of the situation, advised them to put off the matter for the next morning and leave it to that whoever enters the Kaaba precincts first and ask for his mediation. On the next day, the first person who entered the Kaaba was Muhammad (PBUH). He (PBUH) then resolved the dispute amicably by asking all the tribal notables to join hands to carry the Hajra-tul-Asswad near its place and then he (PBUH) himself lifted the stone and fixed it in its place. Hence, a fierce battle among Arabs was avoided.

In Hira, there appeared to him the Archangel Gabriel asking him to declare himself as the Messenger of Allah. (Sal-al-Allah-o-Alaih-e-was-Sallam). He was 40 then.

Since then he preached Islam. Allah Exalted revealed upon him the Final Book, the Holy Qura'n. For 13 years the Prophet (PBUH) stayed in Makkah, calling the people to Allah's religion, preaching the belief in one transcendent but personal God, the last judgment, and social and economic justice. Allah, he asserted, had sent prophets to other nations throughout history, but, having failed to reform themselves, those nations were punished and perished by Allah. Prophet Muhammad (PBUH) proclaimed the Qura'n revealed upon him by Allah, to be the last revealed Book and himself to be the last of the prophets, consummating and superseding the earlier ones.

In public the Prophet (PBUH) gave guidance needed for daily life and in private he used to give the special advice needed for attaining

the state of Ihsan (perfect good character). That is why Abu Huraira (R) said in an authentic Hadith mentioned in Bukhari, "The Prophet (PBUH) has poured into my heart two kinds of knowledge: one I have spread among people and the other, if I was to disclose it, they would cut my throat." The knowledge Abu Huraira referred to is the knowledge and the Divine light he used to pour into the hearts of those who had exalted themselves by strictly obeying him. It was related to individual's own toil for seeking the nearness of Allah. And these were the orders and attainments of the Prophet that make foundations of Sufism, and it is believed beyond any shadow of doubt that this Noor, (Divine Light) commonly called as the 'Amanat', shall always remain in the heart of a person capable of carrying it till the Day of Resurrection. The Prophet's such 'Sufi' followers were countless. Each one had his own peculiar status. But none of them was to the status of Abu Bakr Siddiq (R) who founded the Naqshbandia Order.

The infidels of Makkah were unmoved to embrace Islam. Instead those infidels tortured ruthlessly all those who did believe him and made their lives miserable. The new Muslims suffered all kinds of cruelty at the hands of the unbelievers. However, insisting on the necessity of social reform, Prophet Muhammad (PBUH) advocated improving the lots of slaves, orphans, women, and the poor and replacing tribal loyalties with the fellowship to the Islamic faith. This egalitarian and reformist tendency quickly aroused the enmity of the rich merchants who dominated Makkah. They persecuted some of His weaker followers.

In 615 AD the Prophet ordered 83 families to take refuge in

Ethiopia. The king gave them refuge and became a believer in the Prophet (PBUH). They stayed there for five years and some of them returned to Makkah. In 619 AD, his uncle Abu Talib and wife Hazrat Khadija Kubra (R) who were his staunchest supporters, died. As such that year was called the year of sadness and grief.

A year and a half later, there came the Night of Ascension (Meraj). He was physically called to the Presence of Allah Exalted. He travelled accompanied by Archangel Gabriel from Makkah to Quds (Jerusalem) where he had the Prayers in Masjid-al-Aqsa leading all the Prophets. From Quds, he ascended to the Heaven. All the prophets at the different levels of Heaven came to greet him. He ascended higher and higher to approach the Divine Presence, until Archangel Gabriel stopped and said that he could not continue further, or he would be extinguished. So the Prophet (PBUH) continued alone. Driven by his love for Allah, He approached closer and closer, achieving the State of utmost closeness with Allah, seeing nothing except Him. Then Allah told him, "O Muhammad, come closer." He moved nearer, so nearer to Allah like the gap between "two ends of a (single) bow." [Qura'n — 53:9]. At that time the Prophet (PBUH) was seeing nothing but Allah, even inside his own self." This is the perfect sign of Tawhid (Oneness of Allah), when nothing exists except Allah Himself.

Sufis consider this stage as complete 'Fana-Fillah' (coalescence into the existence of Allah), which Prophet Muhammad (PBUH) achieved by the sheer blessing of Allah and any other follower can achieve this by truly toiling on the footsteps of Prophet Muhammad (PBUH) through His able deputy of the time.

He returned from that Journey of the Meraj (Night of Ascension), and the first one to believe him was Abu Bakr Siddiq (R). The infidels, hoping to ridicule him, asked him to describe Jerusalem. He described it in all its details, and the infidels were humiliated.

Later, the Prophet went to the nearby town of Taif, where the local people, in their own thought, put the highest degree of humiliation and miseries upon him. The infidels of Taif told their children to throw stones at him. The persecution made the Prophet so hurt and physically feeble that he could not walk and fell. Taifians thought they had killed him. Here Gabriel approached him and conveyed him the message of Allah: "If You wish, Allah will perish Taif like He had punished other non-believers of previous prophets." But the Prophet as called by Allah as the Mercy for Worlds said: "I will bring them about Islam."

After returning to Makkah, persecution against the Prophet (PBUH) and his followers escalated. Then Allah sent him Ansar (helpers) from Yisrah (Madina), a city about 300 km to the north of Makkah. A delegation from Madina approached the Prophet (PBUH) and requested him to come to Madina and arbitrate into their local feuds. They offered him considerable authority. After careful negotiations, Prophet Muhammad (PBUH) accepted the offer and asked his followers to emigrate from Makkah to Madina.

Prophet Muhammad (PBUH) left Makkah just as his enemies had connived to murder him. He (PBUH) left at night with Hazrat Abu Bakr (R) leaving behind Hazrat Ali (R) to impersonate him in his bed. He (PBUH) arrived in Madina eight days later on Monday Rabi-al-

Awwal 1, 1 AH, or September 20, 622 AD. His flight became known as the Hegira (Arabic Hijra, emigration) and marks the beginning of the Islamic calendar.

Prophet Muhammad (PBUH) was given supreme authority in Madina and he began to establish the ritual practices of Islam and to carry out social reforms. He (PBUH) soon converted Madina into the cornerstone of Islamic empire and the first ever social welfare state in the world. According to Qura'nic injunctions, he (PBUH) promulgated a complete code of life, envisaging every aspect of human conduct. He also specified the rights and relationships of the Muslims, Jews, and other groups of the world. The Makkans, meanwhile, persisted in their hostility, demanding the extradition of Prophet Muhammad (PBUH) and his Makkan followers. They were supported in Madina by a group, referred to in the Qura'n as the hypocrites, who had submitted to Islam but were secretly working against it. This group in turn was aided by the three Jewish tribes that were residing in Madina.

In 624, the first major battle occurred, in which the Muslims, despite their inferiority in numbers and weapons, soundly defeated the Makkans. In the next major battle, the following year, the Makkans had the advantage but were unable to achieve a decisive victory. A Makkan army of 10,000 besieged Madina in 627 but failed to take the city. Prophet Muhammad (PBUH) meanwhile eliminated his enemies within Madina. After each of the battles he expelled Jewish tribes.

In 630, the Makkan infidels, unable to conquer Madina despite their number of military expeditions and crippled by the severing of their trade routes, finally submitted peacefully to the Prophet. The

Prophet (PBUH) treated the city generously, declaring a general amnesty. Tribal delegations arrived from throughout Arabia, and these tribes were soon converted to Islam. Prophet Muhammad (PBUH), now the most powerful leader in Arabia, enforced the principles of Islam and established the foundation of the Islamic empire. He ordered the destruction of the idols in Kaaba, the traditional place of pilgrimage in Makkah, which then became the holiest Shrine of Islam. He granted Jews and Christians religious autonomy as 'peoples of the Book', whose revelations anticipated Islam. On his last visit to Makkah, at the time of Hajj (the annual pilgrimage), he gave a sermon in which he summarised his reforms, declared the brotherhood of Muslims, and repudiated all distinctions of class, colour, and race.

Soon after returning from the farewell Hajj, the Prophet (PBUH) fell ill. He then moved to the house of his wife, Hazrat Ayesha (R). He was sick for 12 days. He ordered Hazrat Abu Bakr Siddiq (R) to replace Him as the leader (Imam) during the prayers.

He passed away on a Monday, Rabi-al-Awwal, 12, 11 AH, June 7, 632 AD). He was given final ablution by his close relatives and wrapped in his nightgown. He was laid to rest at the same place where he passed away — in the house of Hazrat Ayesha (R).

The secret of Allah's strong support and pure guidance passed from Prophet Muhammad (PBUH) to his beloved friend and able deputy Hazrat Abu Bakr Siddiq, who succeeded him not only as his political successor (Caliph) but also as his spiritual Caliph.

The Prophet (PBUH) was the most generous and just among the people and the bravest. He was never afraid of anything in this

world nor lured by any lust or temptation. He was the most modest of his person, the most sincere, and the most pious. He never spoke just to spend time. He preferred silence to speech and never showed pride, although he was the most eloquent speaker.

Allah gave the Prophet (PBUH) mastery in all spheres of human conduct. "Truly you are of a magnificent nature." And "The Most Kind and Most Merciful." — Qura'n.

Prophet Muhammad is the founder of Islam, whose prophetic teachings, encompassing political and social as well as religious principles, became the basis of Islamic civilisation and have had an impeccable influence on the world history.

Some of the sayings of the Holy Prophet Muhammad (PBUH):

- First of all, Allah created my Noor (Luminance).
- Allah says: 'O my Friend, had you been not there, I would not have created skies and would not have manifested my Lordship.
- I am created from the Noor of Allah and Momins (Faithful) are created from my Noor.
- There was time when I was with Allah and no angel, dear one nor the prophets had access.
- Anyone who has not any Shaikh (spiritual leader) then his leader is Shaitan.
- The Shaikh among his tribe is just as the prophet among his nation.
- If the Faith of Abu Bakr is weighed against my nation, the pan of Abu Bakr's Faith will be heavier.

- Allah says, whoever comes against one of My saints, I will declare war against him.
- Allah's saints are under his cloak (attributes of Allah). No one knows them except He Himself.
- How many people welcome a day whose end they will not live to see, and expect a tomorrow which they do not reach?
- Speak the truth, even if it is detriment to you.
- Make everything easy and don't make it difficult. Give good tidings and don't cause people to run away.
- Allah says: O Son of Adam, you will get what you have intended, and you will be with the one whom you love more.
- Be austere in this world and Allah will love you. Be austere with what is in the hands of people and the people will love you.
- The one who has the most perfect mind is the one who is most fearful of Allah.
- Refrain except from good speech.
- Give back the Trust and don't betray it.
- When Allah loves someone, He will put him in difficulties.
- When Allah wants good for His slave, He will guide him to someone that shows him the way.
- Forgive, and Allah will forgive you.
- Be merciful, Allah will be merciful with you.

- Allah manifests His epiphany on all His creations in general way, and on Abu Bakr in especial way.
- Ask for Allah's forgiveness and health.
- The most sinful person is the one whose tongue is always lying.
- All Creation is a slave of Allah. The most beloved to Him among them is the one that helped his brothers.
- The best deed is when people will be safe from your tongue and your hand.

HAZRAT ABU BAKR SIDDIQ (R)

Hazrat Abu Bakr Siddiq (R) was the staunchest follower and the nearest and dearest companion of Prophet Muhammad (PBUH). His name was Abdullah son of Abu Qahafa Usman. He was descendent in the sixth generation of Mirah Bin Ka'b, progenitor of the family of Prophet Muhammad (PBUH).

He was born in Makkah in 572 AD. Before the advent of Islam, he was a rich cloth merchant. He was a virtuous and pious next only to the Prophet (PBUH).

Hazrat Abu Bakr (R) is the first ever male to embrace Islam on his free will and soon after embracing Islam, he became the right hand of the Prophet (PBUH). Allah Exalted has given Hazrat Abu Bakr (R) a heart full of love and affection for the Prophet. After the advent of Islam, he dedicated his life and his wealth for the cause of Islam and the Prophet (PBUH). He emancipated many slaves who had embraced Islam and lived a miserable life at the hands of their infidel masters. He (R) was also a poet. He was known for his exceptional recitation and his excellent memory of the long poems in which the Arabs took great pride. These qualities served him well in Islam. His recitation of Qura'n was so sweet-sounding that many people came to Islam simply

after hearing him pray. The infidels always tried to restrict him to pray in the courtyard of his house in order to prevent people from hearing him.

He was also one of the members who undertook migration to Ethiopia. On his way to Ethiopia, he met a noble Arab, Rabi bin Rafi, who after listening his intention said that an altruist likes Abu Bakr became a refugee elsewhere was unacceptable to him. He took him back to Makkah and told the Arab infidels that Abu Bakr (R) was in his protection and be allowed to live in Makkah untroubled. The Arabs agreed on one condition that Hazrat Abu Bakr (R) would not worship and recite Holy Qura'n publicly.

He agreed to the term, but could not comply with it for long. He made a mosque outside his house and offered worship and recitation of Qura'n publicly. His sweet-sounding recitation attracted many people around him. When, on the complaint by Arabs, Rabi Bin Rafi approached him, he liberated him of his avowal, saying: "I am pleased with the wish of Allah." That Rabi Bin Rafi later himself embraced Islam.

There are many Qura'nic verses about the exaltation of Hazrat Abu Bakr (R) one is in chapter Tauba: "Verily, Allah gives him support, when infidels expelled him."

About a verse in Surah Zammar: "And who brought forward the true verse and that when believed it truth those are pious," Hazrat Ali (R) said that prophet (PBUH) is indicated by words 'who brought forward the true verse and the one who testified it is Hazrat Abu Bakr (R)."

Among all the people, he was called "Al-Atiq," the most pious.

delivered from the punishments of the fire. Besides, there are many Hadiths in praise of Hazrat Abu Bakr (R).

The Prophet (PBUH) said:

“Had I made anyone my friend except Allah, I would have chosen Abu Bakr.”

“Whatever Allah poured into my heart, I poured into the heart of Abu Bakr.”

“Whenever I offered Islam to anyone, he always showed some reluctance and hesitation and tried to enter into an argument. Abu Bakr (R) was the only person who accepted Islam without any doubt or hesitation, and without any argument.”

“Never was anything revealed to me that I did not pour into the heart of Abu Bakr.”

“There is no one to whom I am obligated and have not repaid my debt except Abu Bakr, for I owe him much for which Allah will compensate him on the Day of Judgment.”

“Abu Bakr (R) does not precede you because of much prayer or fasting, but because of a secret that is in his heart.”

Bukhari narrates from Ibn Umar, who said: “In the time of the Prophet (PBUH) we were not recognising anyone higher than Hazrat Abu Bakr Siddiq (R), then Umar(R), then Usman(R).”

Hazrat Abu Bakr (R) freed seven slaves before leaving Makkah. He not only spent large amounts to buy them freedom but he then took them into his own household and educated them.

In early Islam interpretation of dreams was considered a spiritual exercise. Only those with pure hearts and spiritual vision could

have meaningful dreams; and only those with pure hearts and spiritual vision could interpret them. Hazrat Abu Bakr (R) was an acknowledged interpreter of dreams. Even the Prophet (PBUH) also consulted him in search for clarity of his prophetic dreams.

Although quiet and gentle he was always first on the battlefield. He only fought for Islam. Once his son Abdul Rehman (R), who had fought for infidels against Muslims before embracing Islam, said that during wars he had three chances to kill Hazrat Abu Bakr (R) but he let go the chances in respect for the father. But Hazrat Abu Bakr (R) told him: "My son, had I a chance to kill you, by Allah, I would not have hesitated for a single moment."

Hazrat Abu Bakr (R) always remained side by side with the Prophet (PBUH) whether in Makkah, or on the way to Madina or in Madina. He was with the Prophet in the cave of Sor, he was with him in the Battle of Badr. Even today both are laid to rest side by side under the same roof of the holy shrine of the Prophet (PBUH).

The Prophet (PBUH) had many a time made Hazrat Abu Bakr Siddiq (R) his deputy. He was his only companion, who led the prayers when the Prophet (PBUH) was sick. He was made leader of the Muslims, during the first ever Hajj in Makkah after Islam dominated infidelity. Therefore, after the demise of the Prophet, all the Muslims elected him as the first and able-most successor to the Prophet. When he assumed the succession to the seat of the Prophet (PBUH), he made clear to every one: "Follow me until I lead you on the path of Allah. Help me, if I be on the right; set me right, if I be on the wrong. The weak among you shall be strong to me until his rights have been

vindicated. The strong among you shall be weak with me until, if God wills, I have taken what is due to him. Obey me as long as I obey Allah and His Prophet; when I disobey Him and his Prophet, obey me not."

When, there arose the matter of non-payment of Zakat by some distracters, after the demise of the Prophet (PBUH) many of the companions suggested that it was befitting to tackle the matter unhurriedly. But he (R) said: "I have not ascended to first in altering the orders of Allah." He then initiated Jihad against the defaulters of Zakat. He also took firm stance on sending mission to Syria under the command of Hazrat Usama bin Zaid (R), whereby all other companions of the Prophet (PBUH) were of the view that some senior general be deputed in place of teenaged Usama (R). Hazrat Usama (R) was nominated to lead the army by Prophet (PBUH) himself.

During his caliphate, he instituted public treasury (Bait-ul-mal) to take care of the poor. He was the first to compile holy Qura'n and called it 'Mus-haf'.

Hazrat Abu Bakr (R) passed away on Monday, (as did the Prophet himself) between Maghrib and Isha on Jamadi-ul-Sani 22, 13 AH, or August 25, 634 AD.

Before, his departure to the Afterworld, he to'd his daughter Syeda Ayesha Siddiqah (R) that he be shrouded in his used clothes as was the Prophet (PBUH) and some new pieces be added to his shroud. When his funeral became ready for the burial, he be taken to the shrine of the Prophet (PBUH) and permission for entering the Shrine of the Prophet (PBUH) be sought. If the door of the shrine opens of its own, he may be buried there.

When the mourners took his funeral at the door of the shrine of the Prophet (PBUH) they said: "O prophet of Allah! your companion Abu Bakr seeks permission to enter," and the door of the shrine of the Prophet (PBUH) opened without touching by anybody. Then Hazrat Abu Bakr (R) was laid to rest besides his beloved, the Prophet (PBUH).

Hazrat Abu Bakr (R) initiated the recitation of La ilaha illallah in a circle of his friends in his house. The practice later adopted by all saints and has become the cornerstone of Sufism. It was his way and his favours, he imparted upon his companions in that circle of recitation, which continued in the Naqshbandia order till today.

Hazrat Abu Bakr (R) was the first in many aspects. He was the first male Muslim. He was the first successor of the Prophet Muhammad (PBUH). He was the first ruler who called himself a Khalifat-ur-Rasool (Caliph of the Prophet (PBUH)). He was the first ruler whose honorarium was fixed by the subject. He was the first who ruled in the life of his father. And also the one who voluntarily not nominated his son to the throne rather handed over the throne to the able person out of his blood relation.

The Noor passed on in the heart of Hazrat Abu Bakr (R) by the Prophet (PBUH) was then placed in the heart of his successor Hazrat Salman Farsi (R).

HAZRAT SALMAN FARSI (R)

Hazrat Salman Farsi (R) the Persian came from a noble Zoroastrian family from a town near Isphahan (Persia). Since his early age, he had a great desire to find the true religion. One day while passing by a church, he was attracted towards Christianity. On learning that this religion was originated in Syria, he left his home against the wishes of his father for Syria and associated himself with a succession of Christian anchorites. Here, he came to know about coming of the last Prophet (PBUH) and the signs accompanying his advent. He then travelled to Hijaz, where he was seized and sold into slavery. He was taken to Madina, where he eventually met the Prophet (PBUH). When he found in the Prophet (PBUH) the fulfilment of all the signs of which he had been informed by his Christian teachers, he embraced Islam. The Prophet (PBUH) helped him gain his emancipation from slavery by planting three-hundred palm trees with his own hand and giving away a large piece of gold.

Hazrat Salman (R) then took active parts in all the subsequent battles once a free man. He was the person who proposed digging a ditch around Madina, during the Battle of Ditch. It is narrated that the Prophet (PBUH) divided the work of digging of the ditch into various portions and assigned those among various groups. Here, the Ansar

said that Hazrat Salman should join them as he was an Ansar while Muhajreen (the Makkans) were saying that Hazrat Salman was a Muhajir, therefore, he should be with them. The Prophet (PBUH) resolved the dispute by saying: "Salman is from my family."

In 16 AH, the Muslim army turned to the Persian front. Hazrat Salman (R) acted as spokesman and told the Persians: "I have the same origin as you. I shall be compassionate toward you. You have three options. You may embrace Islam, then you will be our brethren and you will have the same privileges and obligations as ours. Or you may pay Jizyah (tax) and we will govern you fairly. Or we will declare war upon you." The Persians, having witnessed the miraculous crossing of Tigris by Muslim army, accepted the second option.

Hazrat Salman Farsi (R) was appointed governor of that region. He was the commander of 30,000 Muslim troops. Yet, he was very humble. He lived from his own manual labour. He did not own a house, but instead rested under the shade of trees with one blanket. Half of it he used as underlay. He used to say that he was surprised to observe that so many people spending all their life for the terrestrial world, without a thought for the inevitable death, which would take them away from the world one day.

Hazrat Salman (R) was among the Ashab-al-Sufa. He is the man for whom Hazrat Ma'az Bin Jabal had said: "Seek knowledge from him." He once told Hazrat Abu Darda: "Your Nafs has right upon you, your Lord has right upon you, your guest has right upon you, your family has right upon you. Thus pay each one, respectively."

Hazrat Salman Farsi (R) spent his days and nights in prayers

and recitation. If he got tired of Prayers, he would start reciting Qura'n as was conducted by Hazrat Abu Bakr Siddiq (R). When he used to get his tongue tired, he started meditation.

He passed away on Rajab 10, 33 AH, or February 6, 654 AD, at the age of 250 years. His grave is in Persia. After him, Hazrat Abu Bakr's (R) grandson, Imam Abu Abdur Rehman Kasim Ibn Muhammad Ibn Abu Bakr Siddiq, became the next Imam of Naqshbandia order.

HAZRAT IMAM KASIM (Q)

Hazrat Imam Kasim (Q) was one of the seven most famous jurists in Madina. It was through these seven great Imams that Hadith, Islamic jurisprudence and the science of Qura'nic exegesis were disseminated to the people. His mother was the daughter of the last king of Persia, Yazdagird. His grandfather was the first Caliph of Islam Hazrat Abu Bakr Siddiq (R).

After the murder of his father, Imam Kasim was brought up by his aunt Hazrat Ayesha (R), the most beloved wife of the Prophet (PBUH). Almost all the noble scholars of his time agreed that no one superseded Imam Kasim in knowledge and character.

He passed away in Qudayd — a place between Makkah and Madina — on Jamadi-al-Awwal 24, 108 AH, or December 12, 719 AD, while on pilgrimage. He was 70 years old. His grave is in Mushallal, three miles from Qudayd. He was succeeded by his grandson, the Imam Jaffar Sadiq (Q).

HAZRAT IMAM JAFFAR SADIQ (Q)

Hazrat Imam Jaffar Sadiq (Q) was the son of Imam Muhammad Baqir, son of Imam Zainul Abidin, son of Imam Hussain (R) son of Hazrat Ali (R) bin Abi Talib. He was born on Ramazan 8, 80 AH, or November 7, 699 AD. His mother was the daughter of Imam Kasim (Q).

Hazrat Imam Jaffar Sadiq (Q) occupies a unique status in Sufism as he is the Imam in all the four major orders of Sufism and also the Imam in Shiite Imamia heritage. In fact, he united both the physical and spiritual heritages of the two great companions of the Prophet (PBUH) viz, Hazrat Abu Bakr Siddiq (R) and Hazrat Ali (R).

Hazrat Imam Jaffar Sadiq (Q) acquired his spiritual favours from two sources: Hazrat Ali (R) through his father and from Hazrat Abu Bakr Siddiq through his maternal grandfather Imam Kasim (R). Then he purified his heart by sitting with Urwa, Atta, Na'fi and Zuhri.

He was also an unmatched scholar of worldly sciences. Imam Malik, Imam Abu Hanifa, and al-Qattan all narrated Hadith through him, as did many others from later Hadith scholars. Imam Abu Hanifa used to say that no one among the family of the Prophet Muhammad (PBUH) matched him in vision and wisdom.

Imam Abu Hanifa who abide by his subordination during his last years used to say: "Had I not gotten the last two years of my life, Noman would have died as loser" (Noman was the name of Imam Abu Hanifa).

Hazrat Imam Jaffar Sadiq (Q) passed away on Rajab 15, 148 AH, or July 6, 765 AD, and was buried in Jannat al-Baqi, Madina, in the same portion where his father, Muhammad Baqir, his grandfather, Zainul Abidin and the uncle of his grandfather, Hassan Ibn Ali (R) are buried. He was succeeded by Hazrat Taifur Bayazid Bustami (Q).

HAZRAT BAYAZID BUSTAMI (Q)

Hazrat Bayazid Bustami (Q) belonged to a Persian Zoroastrian family. He made a detailed study of the statutes of Islamic laws and practiced a strict regimen of abstinence. All his life he was assiduous in the practice of his religious obligations and in observing worship.

Once he was reciting Holy Qura'n and read in Surah Laqman "Pay thanks to me and your parents", he immediately rose and went to his mother, and said to her: "I can't live in two houses, either you demand me from Allah so that I may be totally yours or surrender me to Allah so that I become His." His mother said: "I forego my rights you owe me and let you walk on the path of Allah." Hazrat Bayazid, left his home and came to Syria. He spent 30 years in strict abstinence and worship.

He received his spiritual enlightenment from the Imam Jaffar Sadiq (R) after Imam's (R) death. When the Naqshbandia luminance shone in his heart, Bayazid severed all his connection with the world and worldly affairs. He was best example of 'Fana-Fillah'. So coalesced in the holiest Entity of Allah that he came to say: "Subhani-Ma-Aazam-e-Shani" (I am glorified, what the greatest status I own). Though, he

was condemned by contemporary orthodoxy, but according to gnosts, Bayazid uttered these words after rising to the Omni-audience where Bayazid became simply a non-existent. All that exists is Allah, inside Bayazid and outside Bayazid. Hazrat Imam-ul-Arfeen Pir Haji Ahmad Zaman (Q), the sixth Sajjadah Nashin of Dargah Luari Sharif said: "When Bayazid was told about his words, he said: "Whenever, I say these words, do kill me." And when he rose to the ecstatic union with Allah and uttered his vision, a number of people attacked him with swords and knives. But whoever attacked Bayazid's (Q) arms, got his arm chopped off, whoever, attacked Bayazid's (Q) face, got his own face hurt but Bayazid remained unhurt. After retrieving from that ecstasy, Bayazid saw blood spread all over, he asked about it and was told all that happened. Then Bayazid said that at that time Bayazid was non-existent and they attacked themselves. In fact, Bayazid, because of the Divine luminance was like a mirror and every one was reflecting his own deed and got the reflect action."

A number of people subordinated to his allegiance and benefited from him. The Naqshbandia order, which was hitherto called Siddiqia after Hazrat Abu Bakr Siddiq (R), now renamed after him as Taifuria. He used to his disciples to put their affairs in the hands of Allah and encouraged them to accept sincerely the pure doctrine of Oneness of Allah. This doctrine consisted of five essentials:

- Abide by Qura'n and Sunnah;
- Speak truth;
- Keep heart free from hatred;
- Avoid forbidden food; and,

Shun innovations.

Hazrat Bayazid Bustami (Q) passed away on Sha'ban 15, 261 AH, or May 25, 875 AD. It is said he is buried at two places, one in Damascus and the other in Bustam in Persia. He was succeeded by Hazrat Abul Hassan Kharqani (Q) .

HAZRAT ABUL HASSAN KHARQANI (Q)

Hazrat Bayazid had said that his successor would be born a century after him and he would be benefited from him when he would visit his grave. He was Hazrat Abul Hassan Kharqani (Q). He was born in Kharqan, many years after the demise of Hazrat Bayazid Bustami.

He avoided everything except Openess of Allah. In fact he achieved the status of Fana-Fillah, as he said: "I am not a monk. I am not an ascetic. I am not a speaker. I am not a Sufi. O Allah, You are the One, and I am one in Your Oneness."

Sultan Mahmood of Ghazni attacked India 16 times but could not achieve decisive victory. Before his 17th attack, he arrived in the honour of Hazrat Abul Hassan Kharqani, who gave him his cloak and told the king that Allah will admit whatever he would pray for upon this cloak after offering Namaz (Prayer). During his course of war in Somnath, Sultan's army was facing defeat on the third day and Sultan prayed for victory on the cloak, suddenly, things changed in his favour and Somnath fell to Sultan. In the night, Sultan had dream and saw Hazrat Abul Hassan Kharqani (Q) as saying that "Allah respected my cloak but you did not. You prayed for victory of Somnath and Allah gave you. Had you prayed

for accepting Islam by all the infidels, Allah would have done so."

He (Q) passed away on Tuesday, Muharram 10, 425 AH, or December 5, 1033 AD. He was buried in Kharqan, in the vicinity of Bustam in Persia.

HAZRAT ABU ALI FARIMADI (Q)

His name was Fazl bin Muhammad Bin Ali, commonly known as Abu Ali (Q). He belonged to Farimad, near Toos, therefore, he is known as Farimadi.

He was born in Farimad in 407 AH, or 1016 AD. He attained his education from many notable scholars of Islam. He was taught jurisprudence by Imam Ghazali, besides he was also educated in various Islamic sciences by Abu Abdullah bin Bako Shirazi, Abu Usman Sabooni and Imam Qushairi.

He spent his youth in Nishapur. Here, he subordinated in allegiance to Abu Saeed bin Abu Khair, whose attention brought him strange wonders. He revealed them to Imam Qushairi, who advised him to absorb himself in education. One day, he tried to write something and saw that the ink had turned white. On this wonder, Imam Qushairi told him: "The (worldly) knowledges have been withdrawn from you, now, you also withdraw from them.

Hence, Abul Ali Farimadi went out in search of a perfect saint, who could rise him above the mundane climate. He met and was trained by Shaikh Abul Kasim Kurgani, a follower of Hazrat Abul Hassan Kharqani, but it is said that Hazrat Abu Ali received the

luminance of the Naqshbandia order directly from the soul of Hazrat Abul Hassan Kharqani (Q).

It is written in the books of Hazrat Syed Abdul Qadir Jilani (Q) that he too heard the name of Hazrat Abu Ali Farimadi (Q) and went to him in Baghdad. Hazrat Abu Ali Farimadi (Q) removed his obstacles in the path of his conduct and impressed upon him to deliver sermons as he had great flair of oration.

He passed away in Rabi-al-Awwal, 447 AH, or August 1084 AD, in Toos. He was buried in the village Farimad, a suburb of the city of Toos. He was succeeded by Abu Yaqoob Yusoof Ibn Ayub Ibn Yusoof Ibn Hussain Hamdani (Q).

HAZRAT YUSOOF HAMDANI (Q)

Hazrat Yusoof Hamdani (Q) was born in Buzanjird near Hamdan in 440 AH, or 1048 AD. He moved from Hamdan to Baghdad when he was 18 years old. He studied in the Shafi'i thought of jurisprudence from Shaikh Ibrahim Ibn Ali Ibn Yusoof Fairuzabadi. He also kept his association with Abu Ishaq Shirazi and learned a lot from him.

He was the most brilliant in jurisprudence and was considered non-pareil in the field of worldly knowledge. His name and fame travelled far and wide and he became a well-known scholar in Baghdad, Isphahan, Bukhara, Samarqand, Khwarzam, and throughout the Central Asia.

Later a spark of seeking Divine learning kindled in his heart. He secluded himself and remained engaged in constant worship, leaving the world behind. He joined himself into the subordination of Shaikh Abu Ali Farimadi (Q).

He passed away in Bamiyan, between Herat and Bakshur, on Rabi-al-Awwal 22, 535 AH, or November 3, 1140 AD and was buried there. Later, one of his followers, Ibn-e-Najar, exhumed this body and reburied him in Merv. Near his tomb a big mosque and a school were built. He was succeeded by Hazrat Abdul Khaliq Ghajdwani (Q).

Hazrat Abdul Khaliq Ghajdwani (Q)

Hazrat Abdul Khaliq Ghajdwani (Q) was the descendant of Imam Malik (R), a prominent scholar of Islamic sciences. His father Shaikh Abdul Jamil was one of the prominent scholars in Byzantine at that time, while his mother was the daughter of the king Anatolia of Seljuk. His parents were from Rome, who had migrated to Ghajdwan, a town near Bukhara (now Uzbekistan).

He was born in Ghajdwan and spent his life there. Shaikh Sadruddin was his first teacher who gave him education of all the Islamic sciences like Qura'n, Hadith, literature, jurisprudence etc, etc. However, after attaining the worldly education he exerted his emphasis on the spiritual knowledge. And soon he became matchless in worldly and heavenly knowledges.

One day when he was reading the Qura'n in the presence of Shaikh Sadruddin, he came upon the following Verse: "Call unto your Sustainer humbly, and in secrecy of your hearts. Verily, He loves not those who transgress the bounds of what is right" [Qura'n 7:55]. This prompted his urge for seeking Divine knowledge. This he found by serving his spiritual tutor Shaikh Yusoof Hamdani (Q), when he arrived in Bukhara.

Though all the disciples of Hazrat Yusoof Hamdani (Q) were indulged in loud recitation (Zikr), Hazrat Abdul Khaliq (Q) preferred recitation by heart and he was never told by his spiritual guide to change the habit.

He also went to Damascus and established a school of Islamic sciences. His students spread all over the Islamic world and earned good reputation for his school and Hazrat Ghajdwani (Q).

Hazrat Abdul Khaliq Ghajdwani (Q) was the first to introduce practice of silent recitation in Naqshbandia order. Besides he also established eight basic principles for Sufi practices under the Naqshbandia order, which are also adopted by almost all the other orders:

Hosh Dar Dam (Awareness of Breathing): Khwaja Naqshband (Q) says that the Naqshbandia order is based upon breathes. Every breath, inhaled or exhaled or even the gap between the two, must be cared for. Every breath must be spent in remembrance of Allah;

Nazar Bar Qadam (Eyes on Step): The seeker must always cast his eyes upon his steps, while walking, instead seeing hither thither. By doing so the array of articles in the surrounding would not distract his concentration and would only mind his breathes;

Safar Dar Watan (Journey Homeward): When a seeker divorces his human attributions and adopts attributions of angels his heart becomes like a mirror and as the mirror reflects the images of real beings, just alike, his heart will also glitter with the epiphanies of Divinity. In this condition, the seeker will have perpetual recitation in

his breathes:

- **Khilwat Dar Anjuman** (Solitude in Society): The seeker should be so absorbed in the recitation that he should become completely oblivious of rumpus around him;

- **Yad Kard** (Remembering): Khwaja Ubaidullah Ahrar says that the seeker must be absorbed in the recitation of the word that is received from his spiritual guide until he escalates into the Omni-audience;

- **Baz Gasht** (Reverberating): Seeker must reverberate his recitation to Allah. After every recitation he should say: "O Lord, Thou Art my destination."

- **Nigah Dasht** (Heedfulness): Every day for a few hours, the seeker must check status of his heart in such a way that even an iota of worldly notion could not spur in his heart. In this way, he would reach such a station that no notion other than remembrance of Allah would enter the occupation of his heart; and,

- **Yad Dasht** (Retaining): The seeker must strictly retain the practice of the recitation and should remember that how many times he had said recitation.

Abdul Khaliq Ghajdwani (Q) had four caliphs: Shaikh Ahmad Siddiq, originally from Bukhara; Shaikh Arif Aulia Kabir (Q) (the Greatest of Saints), originally from Bukhara; Shaikh Sulaiman Kirmani (Q); and, Hazrat Arif Riwakri (Q). He was the fourth caliph who succeeded him after his demise on Rabi-al-Awwal 12, 575 AH or August 11, 1179 AD.

HAZRAT ARIF RIWAKRI (Q)

Hazrat Arif Riwakri (Q) was born in the village of Riwakr, six miles from Bukhara and a mile from Ghajdwan. He first came under the tutelary of Shaikh Abdul Khaliq (Q) and learned from him the secrets of Divinity and achieved purification of the heart. His Shaikh allowed him to give commands or make own followers.

Hazrat Arif Riwakri (Q) passed away on Shawwal 1, 616 AH, or December 10, 1219 AD, in Riwakr, and he was buried there. He nominated Shaikh Khwaja Mehmood Anjir Faghnawi (Q) as the next Imam of the Naqshbandia order.

HAZRAT KHAWAJA MEHMOOD (Q)

Khwaja Mehmood (Q) was born in the village of Anjir Faghna, three miles from Bukhara. In his youth, he used to work masonry. He was the most prominent among the caliphs of Hazrat Arif Riwakri (Q). He introduced loud recitation in accordance with the needs of that time. The reason he gave for that was: "It is the best recitation to awaken an outsider from his state of slumber and to attract the attention of the heedless so that he may direct himself towards Allah in following of the Shaikh...."

Shaikh Mehmood (Q) built a mosque in the village of Wabiqni, near Bukhara from where he spread the message of the Naqshbandia order.

He passed away in Qilit, near Bukhara, on Rabi-al-Awwal 17, 717 AH, or May 31, 1317 AD. His august grave is in Wabqini. He was succeeded on the seat of the Naqshbandia order by his able deputy Hazrat Ali Ramtini (Q).

HAZRAT ALI RAMTINI (Q)

Hazrat Ali Ramtini, known as Hazrat Azizan (Q) was born in village Ramtin, two miles from Bukhara. He was educated in his native town. After graduating in the worldly knowledges, he recognised himself as an authentic scholar on Qura'n, Hadith, Islamic jurisprudence and life account of Holy Prophet Muhammad (PBUH). He was a source of reference for issuing religious decrees.

He soon realised that worldly knowledge only opens the doors of mind but completion of humanity lies in the awareness of heart. He then sought guidance of Shaikh Muhammad Anjir Faghnavi (Q) for purifying his heart and under his guidance he soared to the Divine Presence.

Hazrat Ali Ramtini (Q) arrived in Baward and started preaching Naqshbandia teachings there. Later, he went to Khwarzam and settled there for the rest of his life. Here, he attracted all and sundry to his company. His good reputation and mass popularity made the king and his ministers envy to him. They tried to expel him but soon realised his piety and asked for his forgiveness.

He had two sons who were also glorious in their spiritual

achievements. However, he made Shaikh Muhammad Baba Samasi (Q) to succeed him and asked all his children and companions to always remain obedient and faithful to him.

Hazrat Ali Ramtini (Q) passed away on Monday, Zil Qa'd 18, 715 AH, February 13, 1316 AD, at the age of 130 years.

HAZRAT MUHAMMAD BABA SAMASI (Q)

Hazrat Muhammad Baba Samasi (Q) was born in Samas, a village in the suburbs of Ramtin, three miles from Bukhara.

He was given early education in his native town. Later, he travelled to attain more education. He learned the sciences of Qura'n, memorised Qura'n and many Hadiths and became a great scholar in jurisprudence, theology, logic, philosophy and history, until he was a living encyclopaedia of all the sciences. He followed Shaikh Ali Azizan Ramtini (Q), who guided him in his constant struggle against Nafs (self denial). He completed all the lessons of spiritualism and was permitted to deliver lessons to novices. Shaikh Ali Ramtini (Q) chose him before his death as his successor and ordered all his disciples to follow him.

Shaikh Muhammad Baba Samasi (Q) passed away in Samas on the Jamadi-al-Sani 10, 755 AH, or July 4, 1354 AD. He had four caliphs, but nominated Syed Amir Gulal Ibn Syed Hamza (Q) to succeed him to the seat of the Naqshbandia order.

SYED AMIR GULAL (Q)

Syed Shamsuddin Amir Gulal (Q) was born in the village of Sukhar, two miles from Bukhara. He was the descendant of Hazrat Ali (R).

In his early youth, he was a prominent wrestler of the area. One day, Shaikh Muhammad Baba Samasi (Q), passed by his arena. When Amir Gulal caught his sight, Shaikh Samasi (Q) stopped and stood there. Meanwhile, Amir Gulal (Q) also looked at him and his heart became hooked to his spiritualism. He then abandoned wrestling and became a disciple of Shaikh Muhammad Baba Samasi (Q). Amir Gulal (Q) spent 20 years in the service of Shaikh Samasi (Q). Recitation, seclusion, worship, and self-denial were his routine practices. Later, he succeeded Shaikh Muhammad Baba Samasi as the Imam of the Naqshbandia order.

Once, Amir Taimur, invited him to visit Samarqand. Amir Gulal (Q) was living a withdrawn life and had no greed of mundane wealth so he was not interested in the offer, however, out of courtesy, he sent his son Amir Umar but strictly asked him not to accept anything from Taimur and if accepted, did not bring it before him. After the meeting, Taimur offered Bukhara, to Amir Umar but he did not accept and advised Taimur to be just and merciful if he wanted to be high-

ranked in the eyes of saints.

He had four sons; Amir Burhanuddin, Amir Hamza, Amir Shah, and Amir Umar. All were prominent saints of that time. He also had 114 caliphs, but the foremost among them was Shaikh Muhammad Bahauddin Shah Naqshband (Q), who after his death became the glorious occupier of the Naqshbandia throne.

Syed Amir Gulal passed away in his native village Sukhar, Jamadi-al-Awwal 8, 772 AH, or November 28, 1370 AD.

HAZRAT SHAH BAHAUDDIN NAQSHBAND (Q)

Hazrat Shah Naqshband (Q) was born on Muharram 4, 718 AH, or February 25, 1319 AD, in village Qasr Arifan near Bukhara. He bore miraculous powers since his birth.

He was the child about whom Hazrat Muhammad Baba Samasi used to say whenever he passed by Qasr Arifan, "I am smelling from this place the scent of a spiritual personality, who is going to appear and after whose name this entire order will be known.

Hazrat Shah Naqshband (Q) was 18 years of age when he was sent by his grandfather to Samas to serve Hazrat Muhammad Baba Samasi (Q). After the demise of Hazrat Muhammad Baba Samasi (Q), he returned back to Bukhara and married there. He lived in Qasr Arifan, near to Syed Amir Gulal (Q). Syed Amir Gulal (Q) was already made responsible for the training and completion of Hazrat Shah Naqshband (Q) by Hazrat Muhammad Baba Samasi (Q). Hazrat Shah Naqshband (Q) remained in his service and he took extra care for the spiritual raising of the chosen pupil of his spiritual guide.

He was trained to be the Master of the Naqshbandia order by Syed Amir Gulal (Q). He was also Uwaysi as he had the spiritual blessings of Hazrat Abdul Khaliq Ghajdwani (Q), who preceded him by 200 years.

From Hazrat Mehmood Faghnaawi (Q) to Syed Amir Gulal (Q) loud recitation was in vogue among the followers of the Naqshbandia order. However, Shah Bahauddin Naqshband (Q) preferred only the silent recitation, even though he had subordinated to Syed Amir Gulal. When the followers of Syed Amir Gulal started begin loud recitation, he would leave the gathering and go to his room and indulge himself in silent recitation. This made the disciples of Syed Amir Gulal (Q) somewhat upset. But Syed Amir Gulal (Q) himself refuted the doubts of his pupils and later made him his successor to the throne of Naqshbandia order.

After assuming the responsibilities of guiding the people on the path of Allah, Shah Bahauddin Naqshband (Q) started his own way of imparting training. He had always preferred the silent recitation and introduced this practice among his followers. He said: "I preferred silence because it is stronger and more advisable." He further said: "Exalted Allah has bestowed upon me the Naqshbandia order in which our start point is the point where other orders end."

He also used to write the word 'Allah' on the wall and ask his illiterate disciples to move their finger on the word and try to concentrate on the divinity associated with it. In this way he indulged people in meditation. This is the reason that since the Hazrat Shah Naqshband (Q), this order was given the name of Naqshbandia. It was hitherto called Taifuria. He said: "Our way is very rare and very precious. It is the way of keeping firm and steadfast (Urwatil-Wusqa) in the footsteps of the Prophet (PBUH) and of his companions. They brought me to this way from the doors of favours, because at its

beginning and at its end, I witnessed nothing but the favours of Allah. In this way great doors of heavenly knowledge will be opened to the seeker, who follows in the footsteps of the Prophet (PBUH)."

He used to say that there were three ways to reach the destination:

- **Muraqiba** (meditation): When the seeker forgets the created and remembers only the Creator;
- **Mushahida** (vision): Where inspirations from the Unseen come to the heart of the seeker accompanied by two - states contraction and expansion. In the condition of contraction, the vision is of Majesty, and in the state of expansion the vision is of Beauty; and,
- **Muhasiba** (reckoning): Where the seeker assesses time that has passed and that whether it had been passed in entire Presence of God or in the presence of the world.

He added three principles to Shaikh Abdul Khaliq Ghajdwani's

(Q) Eight tenets:

- **Wuquf Zamani** (awareness of time): It means to watch one's composure and check one's tendency to heedlessness;
- **Wuquf Adadi** (awareness of numbers): Means that the seeker, who is reciting, must observe the exact number of repetitions entailing the silent recitation by the heart; and,
- **Wuquf Qalbi** (awareness of heart): Means to direct the heart of the seeker towards the Divine Presence, where he will not see other than his Beloved One.

Khwaja Naqshband (Q) led a simple and monastic life. He

used to say that whatever I attained, it is in Faqr (renouncement of the world). He always remained careful that whatever food or fibre reaches his hands was pure and permitted according to Sharia.

He was contemporary to Amir Taimur. In fact both were taught by the same teacher. Therefore, Khwaja Naqshband (Q) always respected Taimur out of courtesy to a classmate. Once Taimur came to him and Khwaja Naqshband (Q) asked him to be seated beside him on a carpet, which was of black colour. During the course of discussion, the topic of Taimur's plundering arose. Taimur read a verse of Hafiz Shirazi (means): "If the fate of anyone is like a carpet woven by black thread, it would not turn white if washed by the water of Zam Zam or Kausar." Khwaja Naqshband at once replied: "Well! it turns white by the spiritual power of a pious man," and fondled his hands on the black carpet beneath them. Every one saw that the black carpet turned white. After that meeting Taimur abandoned the practice of pillage and plunder.

During his last days, he mostly stayed confined to his chamber. A large number of people made pilgrimage to see him and he gave them advices they needed.

On the last day of his sublime existence in this mortal world, he ordered his visitors to recite Surah Ya'Sin when they finished he raised his hands and said Kalma-e-Tayyaba and immediately surrendered to the will of Allah and took eternal sojourn in Heaven.

Hazrat Shah Bahauddin Naqshband (Q) passed away on Monday, Rabi-al-Awwal 3, 791 AH, March 2, 1389 AD. He was laid to rest in his garden as he had ordered. The rulers of Bukhara took care of his school and mosque and expanded them.

Hazrat Shah Naqshband (Q) left behind many deputies, the most honourable among them were Hazrat Yaqoob Ibn Usman Charkhi (Q) Hazrat Shaikh Muhammad bin Muhammad Alauddin Khwarzami Bukhari Attar and Shaikh Muhammad bin Muhammad bin Mehmood Hafizi, known as Muhammad Parsa, the author of Risala Qudsiyya. It is to the first who succeeded Shah Naqshband to the seat of Naqshbandia Order.

HAZRAT YAQOOB CHARKHI (Q)

Hazrat Yaqoob Charkhi (Q) was born in Charkh, a suburb of Ghazni, between the two cities of Kandahar and Kabul. In his youth, he went to Herat for education. Later, he also went to Egypt, where he learned the Islamic sciences and courses of logic. He memorised Holy Qura'n as well as 500,000 Hadiths. One of his teachers was Shahabuddin Sherwani, known as living encyclopaedia during his time. He excelled in education and was allowed to issue Fatwa (decree).

After completing the worldly education, a spark of attaining spiritual light kindled in his heart. Once in Fatahabad, where he lived at that time, he was meditating towards shrine of Shaikh Alam Saiful Haq Bakhirzi (R), he was revealed to go to Khwaja Naqshbandi (Q). He took journey to Qasr Arifan and subordinated to his allegiance and was blessed by his favours. At the time of Khwaja Naqshband's (Q) demise, he was in town of Kash, so grieved and disappointed over the demise of Khwaja Naqshband (Q), he decided to join some other spiritual guides but again Khwaja Naqshband (Q) revealed him to go to Khwaja Attar (Q). Later, he had his completion under the guidance of Khwaja Attar (Q).

Hazrat Yaqoob Charkhi (Q) passed away in the village of

Hulafta, on Safar 5, 851 AH, or April 22, 1447 AD. He had many deputies. He was succeeded by Khwaja Ahrar (Q).

HAZRAT UBAIDULLAH AHRAR (Q)

Khwaja Ubaidullah Ahrar (Q) was born in the village of Shash in Ramazan, 806 AH, or March 1403 AD. His father was a prominent Sufi saint. He was brought up in Tashkent by his uncle Ibrahim Shashi, a great scholar of his time, who gave him early education. When he graduated in the worldly sciences, his uncle sent him to Samarqand for acquiring heavenly knowledge.

The signs of sainthood were visible in him since his childhood. Khwaja Ahrar (Q) used to say: "From the age of three years, I was in the Presence of Allah. When I studied the Qura'n with my teacher my heart was in God's Presence. I used to think that all the people were like that."

Initially, he joined the disciples of Nizamuddin Khamosh in Samarqand. At the age of 22, he went to Bukhara and outside Bukhara the city met Shaikh Sirajuddin Birmisi. After a brief stay with Shaikh Birmisi, he continued his journey to Bukhara.

Here he found the favourable tutelage of Shaikh Alauddin Ghajdwani. Khwaja Ghajdwani was an excellent and exceptional orator. When Khwaja Ahrar met Khwaja Ghajdwani, he was 90, then. Khwaja Ghajdwani, despite of being in old age, never discontinued the

recitation, nor he refrained from making his auspicious company with his disciples. Khwaja Ahrar received the spiritual mass from Khwaja Ghajdwani, while both were busy in meditation at the grave of Shah Naqshband (Q).

Later on, he went to Khurasan via Merv. He reached Herat and stayed over there for four years with Syed Kasim Tabrizi. In Herat, he heard praise of Khwaja Yaqoob Charkhi (Q) and decided to benefit from him. He went to Hulaftu and subordinated to Khwaja Yaqoob Charkhi (Q).

Service to the humankind, physically or spiritually, was his motto. There were numerous instances of his benevolence. He used to say: "To help and serve the people is better than recitation and meditation. Some people think that to do the supererogatory Sunnah is better than serving and helping those in need. It is our view, however, that to take care of the people and to help them and to show them love is better than anything else.

"...I didn't take this Tariqah from books, but I pursued this Tariqah by serving people.

"I entered this Spiritual order through the door of service.

"...Sufism requires you to carry everyone's burdens and not to put yours on anyone."

Khwaja Ahrar (Q) authored many books on Sufism and the knowledge relating to seeking the closeness of Allah. Besides, he also established a big school and mosque which are still a centre of learning. He (Q) passed away on Saturday, Rabi-al-Awwal 29, 895 AH, or February 20, 1490 AD, in Samarqand after Isha prayers. His funeral

attracted all and sundry. King Ahmad of Samarqand along with his troops also attended the funeral. The sultan carried his coffin. He was laid to rest in Samarqand. He was succeeded by Shaikh Muhammad Zahid Qazi Samarqandi (Q).

HAZRAT MUHAMMAD ZAHID (Q)

Khwaja Muhammad Zahid (Q) was the most glorious disciple of Khwaja Ubaidullah Ahrar (Q). He belonged to Samarqand and descendant of the daughter of Hazrat Yaqoob Charkhi. He met Khwaja Ahrar (Q) in village of Shadiman, while on his journey to Herat, Afghanistan circa 895 AH, or 1490 AD.

Khwaja Zahid (Q) went to visit Khwaja Ahrar (Q) when he was in the village for some personal engagement. Khwaja Ahrar (Q) read his intentions and asked Khwaja Zahid (Q) that there was no need for him to go to Herat. Despite deepest impression of spiritual power of Khwaja Ahrar, Khwaja Zahid (Q) was still intending to go to Herat but not without the permission of Khwaja Ahrar. One day Khwaja Ahrar (Q) called him and took him to his place. Khwaja Ahrar (Q) took hold of his hand and entered Khwaja Zahid (Q) into the laity of Naqshbandia saints.

Khwaja Ahrar (Q) granted him permission to leave for Herat with certain admonishments to avoid company of corrupt scholars who exploit religion; the dancing Sufis, who are like children; and, arguments of the philosophers and the people who understand nothing of Tasawwuf (Sufism).

Khwaja Zahid (Q) headed towards Bukhara but he returned back from Tashkent to Samarqand where Khwaja Ahrar (Q) lived. For many years, Khwaja Zahid (Q) lived in Samarqand with him, until Khwaja Ahrar (Q) left this world.

Shaikh Muhammad Zahid (Q) died on Rabi-al-Awwal 12, 936 AH, or November 3, 1529 AD, in Samarqand. He was succeeded by his nephew, and his pious deputy, Darvesh Muhammad Samarqandi (Q).

HAZRAT DARVESH MUHAMMAD (Q)

Khwaja Darvesh Muhammad (Q) was the son of the sister of Hazrat Zahid (Q). He always remained in meditation and observed abstinence. Once, he was revealed to go to Hazrat Zahid (Q) for enlightenment of heart. He was bestowed many favours by Hazrat Zahid (Q) and became a glorious saint of his time.

Hazrat Darvesh Muhammad passed away on Muharram 19, 970 AH, or September 18, 1562 AD, and was laid to rest in Isqarar. He was succeeded on the seat of the Naqshbandia order by his son Khwaja Muhammad Umkanki (Q).

HAZRAT KHWAJA UMKANKI (Q)

His name was Khwajagi and he was commonly known as Maulana Khwajagi (Q). He was born in Umkana, a village near Bukhara. He was brought up by his father and his uncle.

He followed his father. He sat on the throne of the Naqshbandia order and he tried his best in winning the hearts of people.

Khwaja Umkanki remained on the seat of the Naqshbandia order for 30 years. He was staunch practitioner of the principles of Khwaja Naqshband (Q) and always avoided loud recitation. Despite, his old age, he used to take personal care of visitors.

He passed away in Sha'ban 26, 1008 AH, or March 8, 1600 AD, and was laid to rest in Umkana. He was succeeded on the seat of the Naqshbandia order by Hazrat Muhammad Baqibillah (Q).

HAZRAT KHWAJA BAQIBILLAH (Q)

Khwaja Baqibillah (Q) was born in 972 AH, or 1564 AD, in Kabul, Afghanistan, which was then a colony under Indian empire. His father Abdul Salaam was a judge. In his early age, he travelled to many countries of Central Asia for education.

He arrived in India for some personal business. Here he developed interest in Sufism. He went to many prominent Sufis, living in India and learned the knowledge of eternity. Soon, he himself shone as a Godly saint.

However, his search for more knowledge did not end. He travelled far and wide to find the company of such an exalted Shaikh who could quench his thirst of spiritualism, until he met Khwaja Muhammad Umkanki (Q) in Samarqand.

He entered into the fold of the Naqshbandia order by undertaking allegiance on the hand of Khwaja Umkanki (Q). His personal interest in spiritualism and the extraordinary favours of Khwaja Umkanki (Q) soon made him a beacon of Noor.

His Shaikh, Khwaja Umkanki (Q), allowed him to make his own disciples. Later, Khwaja Umkanki (Q) ordered him to go to India and spread the Naqshbandia order there. Khwaja Umkanki (Q) also

asked him that there he would be tutoring a person in whom the spirituality of the Naqshbandia order shall gain new heights. Khwaja Umkanki's (Q) this foretelling was related to Hazrat Imam-e-Rabbani Mujjaddid Alf Sani Shaikh Ahmad Farooqi (Q).

Khwaja Baqibillah returned to India and settled in Delhi. Here he started to preach the teachings of the Naqshbandia order throughout the Indian subcontinent. The number of his disciples soon crossed millions. His teaching broke all the barriers of caste and creed. Anyone, who sought the true path, received the Appellation of Allah for recitation. His presence was so powerful that any one who caught his sight would achieve 'Fana', immediately.

Khwaja Baqibillah passed away on Wednesday, Jamadi-ul-Sani 25, 1012 AH, or November 30, 1603 AD, in Delhi at the age of 40 years and four months. His grave is on the west of Delhi city.

He was succeeded on the throne of the Naqshbandia order by his able lieutenant Hazrat Imam-e-Rabbani (Q).

HAZRAT MUJADDID ALF SANI (Q)

Khwaja Imam-e-Rabbani Mujaiddid Alf Sani Shaikh Ahmad Sirhindi (Q) is commonly known as the Revivalist of the Second Millennium. He was the direct descendent of Caliph Umar (RA) the Great, Second Caliph of Islam and a staunch companion of Prophet Muhammad (PBUH). His pedigree is following:

Shaikh Ahmad Farooqi Sirhindi (Q), Ibn Shaikh Abdul Ahad - son of Zainul Abidin son of Abdul Hayee, son of Muhammad son of Habibullah, son of Rafiuddin, son of Naseeruddin, son of Sulaiman, son of Yusoof, son of Ishaq, son of Abdullah, son of Shoaib, son of Ahmad, son of Yusoof, son of Shaikh Shahabuddin, known as Farukh Shah, son of Nasiruddin, son of Mehmood, son of Sulaiman, son of Shaikh Masood, son of Shaikh Abdullah Waizul Asghar, son of Abdullah Waizul Akbar, son of Abul Fateh, son of Ishaq, son of Ibrahim, son of Nasir, son of Syedna Abdullah (RA), son of Amir-ul-Momineen Caliph of the Prophet (PBUH), Syedna Umar Farooq (RA).

Shaikh Ahmad (Q) was born on Shawwal 14, 971 AH, or May 25, 1564 AD, in Sirhind, India. He received his early education from his father and later learned from many a Shaikh of his time. He memorised Holy Qura'n under the able guidance of his father. Then he

went to Sialkot and got education of Islamic sciences from Maulana Yaqoob Kashmiri. In the meantime he was also benefited from the spiritual guidance of his father. In his prime youth, he became a spiritual leader himself and was allowed to train followers in the three orders - Suharwardia, Qadria, and Chishtia.

His father passed away in Jamadi-al-Sani, 1007 AH, or January 1599 AD, at the age of 80. Next year, he proceeded for pilgrimage to Makkah. He came to Delhi en route Makkah. Here he heard the praise of Khwaja Baqibillah (Q) who had been sent from Samarqand to India by Shaikh Muhammad Umkanki with the foretiding that "a man from India is going to appear. He will be the Imam of his century. He will be trained by you." Hazrat Imam-e-Rabbani (Q) subordinated in allegiance to Hazrat Baqibillah (Q) and in mere seven days, he rose as the Imam of the Naqshbandia order. He then proceeded for Hajj. After his return, he settled in Sirhind. He often used to visit Delhi to acquire more blessings of Hazrat Baqibillah (Q).

Those were the days of the might of Mughal empire. King Jehangir was on the throne with the legacy of his father's innovative Deen-e-Akbari. Poor Muslims were unable to resist the tyrant might of Mughal rulers. It was the time Shaikh Ahmad (Q) dared them and tried to stop the forced implementation of false cult. He had to undergo imprisonment for four years in Gwalior Jail for not prostrating before Jehangir. He not only struggled to bring an end to Deen-e-Akbari but also undertook a gigantic reform movement to purge Muslim society of the traces of Hindu rites prevailed among the Muslims.

On Friday, 10 Rabi-al-Awwal 10, 1010 AH. Exalted Allah

rose him to the status of the Revivalist of the Religion. It is related to him that once he was in meditation, he visioned Prophet Muhammad (PBUH) arrived and congratulated him on his new status and put the turban on his head. Next year Shah Sikandar Qadri, who was the direct descendant of Hazrat Abdul Qadir Jilani (Q) came to him and put the cloak of Hazrat Jilani on him saying that Hazrat Jilani had revealed upon him in a vision to do so.

He had numerous followers in India and elsewhere with whom he made constant contacts through letters. These letters are called 'Maktoobat-e-Mujjadadia' and form the most authentic reference to Sufism.

He passed away on Safar 28, 1034 AH, or December 12, 1624 AD, at the age of 63 and 63 days. His funeral prayers were led by his successor on the seat of the Naqshbandia order and his elder son Hazrat Khwaja Muhammad Saeed (Q). He was laid to rest in Sirhind. Later on his son Hazrat Muhammad Sadiq built a shrine over his august grave.

Imam-e-Rabbani (Q) was the Shaikh in all the four prominent orders of Sufism: Naqshbandia, Qadria, Chishtia and Suharwardia. He preferred Naqshbandia, because of its supremacy among other orders.

He was succeeded by his elder son Hazrat Shaikh Muhammad Saeed (Q).

HAZRAT KHWAJA MUHAMMAD SAEED (Q)

Khwaja Muhammad Saeed (Q) was the second son of Imam-e-Rabbani (Q). He was born in Sha'ban 1005 AH or March-April 1597 AD. He learned his early and higher education in both secular and spiritual sciences from his father Imam-e-Rabbani (Q). At the age of 10 years, he not only graduated in secular sciences, but also reached the zenith of spiritualism.

Khwaja Imam-e-Rabbani (Q) used to say: "My son Muhammad Saeed is the perfect scholar." Many notable scholars like Maulana Abdul Hakim Sialkoti, Mulla Sa'adullah, minister of then Sultan of India, were among his pupils. He had, on a number of occasions, arguments relating to altercations in the religion, but no one could stand before his grip over the references and diversity of knowledge.

Khwaja Muhammad Saeed (Q) had also authored a number of books on Sufism and jurisprudence. A compilation of his letters is equally important to Maktoobat-e-Mujjadidia of Imam-e-Rabbani (Q). His other works include a book on those Hadiths on which the Hanafi jurisprudence is based. He also had written an antithesis about raising forefinger during prayers.

About his spiritual attainment, Khwaja Imam-e-Rabbani (Q) said: "Muhammad Saeed (Q) has written about his affairs, all are true and noble. These affairs are not divulged on any of the friends with the peculiarity."

He also used to say: "Anyone who would enter into the heaven, but by the stamp of Muhammad Saeed." Khwaja Muhammad Saeed (Q) also performed Hajj along with his younger brother Khwaja Muhammad Masoom (Q). It is related in his various accounts that when he went to pay respects at the Shrine of Prophet (PBUH) a celestial voice was heard, "Quickly, quickly; I am desirous of you."

His name and fame prevailed far and wide. Even the ruler of India, king Alamgir, also heard a lot about his marvels. He summoned him in Shahjehanabad. Khwaja Muhammad Saeed (Q) went to him, but fell sick. He took permission of the king and proceeded back, but passed away at Sanbalakh, 36 miles away from Shahjehanabad, on Jamadi-al-Sani 8, 1070 AH, January 15, 1665 AD. His sacred body was taken to Sirhind. His brother Khwaja Muhammad Masoom (Q) ordered to lay him to rest in the shrine of Khwaja Imam-e-Rabbani (Q). Though initially, there was no space available there, but later it happened. He was succeeded on the seat of the Naqshbandia order by his son Khwaja Abdul Ahad (Q).

HAZRAT ABDUL AHAD (Q)

Khwaja Abdul Ahad, known as Khwaja Wahdat (Q), was the fifth son of Khwaja Muhammad Saeed (Q) and commonly known as Shah Gul Sa'di (Q). He got his early education from his father. Later he joined the disciples of his uncle Khwaja Muhammad Masoom (Q) and completed his spiritual journey under his benevolent guidance.

Khwaja Abdul Ahad (Q) was a strict observer of religious obligations and Sufi rituals proposed by Imam-e-Rabbani (Q). Besides he had contributed substantially to preaching Naqshbandia order. He had written a number of letters to Mughal elite, impressing upon them to correct their faith. His deputies were many in number, who travelled far and wide and initiated the Naqshbandia order in Arabia and Africa. He had good sense of poetry also, 'Wahdat' was his penname in his verses. His poetic works include a Dewan and Masnavi Chahar Chamman, besides a number of books on religion and Sufism.

In his last days, he went to Shahjehanabad, saying that Sikhs would attack Sirhind. In fact, after two or three months Sikhs attacked Sirhind. Khwaja Abdul Ahad (Q) passed away on Zil Hajj 27, 1127 AH, December 24, 1716 AD. He was laid to rest near the hermitage of Khwaja Imam-e-Rabbani (Q).

HAZRAT MUHAMMAD HANIF (Q)

Khwaja Hanif was the eldest son of Khwaja Abdul Ahad (Q). He attained all his education from his father and under his blessings, acquired his deputyship. He was very humble and pious in nature and very strict observer of religious obligation and Sufi rituals. It is said that not only humans had great respects for him but animals also did. Once, he put a parrot in a cat's cage. The parrot repeatedly pecked on cat's head but the cat did not retaliate. Khwaja Hanif (Q) passed away on Safar 1, 1133 AH, or December 2, 1721 AD and was laid to rest in Bamiyan. He was succeeded on the seat of elders by his son Khwaja Muhammad Zaki (Q).

HAZRAT MUHAMMAD ZAKI (Q)

He was the eldest son of Khwaja Hanif (Q) and an unmatched scholar of secular as well as Divine knowledges of that time. He attained the glitter of the Naqshbandia order by purifying his heart under the tutelary of his grandfather and later his father. He was a staunch observer of Sharia and Tariqah (Sufism). He used to arrange a circle of recitation and led his disciples in this conduct. His days and nights were spent in mediation and recitation.

He, like his grandfather, also had great sense of poetry. His poetry details invaluable achievements of Sufism.

Khwaja Muhammad Zaki (Q) passed away in Arabia in 1143 AH, or 1730-31 AD, and was laid to rest in Annanki Laify. He was succeeded by his most prominent deputy Hazrat Abul Massakeen Khwaja Muhammad Thatvi (Q).

HAZRAT KHWAJA ABUL MASSAKEEN (Q)

Khwaja Muhammad Thatvi (Q) was the son of Khwaja Muhammad Ashraf (Q) and grandson of Khwaja Muhammad Adam (Q). Both were very prominent saints of the Naqshbandia order.

His father had died before his birth and he was brought up by his father's able deputy and another pious saint of Naqshbandi order, Shaikh Abul Qasim (Q).

It is narrated that once Khwaja Adam (Q) told Khwaja Abul Qasim (Q) that "a boy shall be born among my children who will resemble Prophet Muhammad (PBUH) not only in his name but also in his attributions. He shall be Qutub of his time. His physical and spiritual tutelage would be your responsibility. And you have to give him complete guidance."

Khwaja Abul Qasim (Q) left no stone unturned in careful growing of the able son of his spiritual guide. He also gave his daughter in his matrimony. And when he died, he passed his Amanat to Khwaja Abdul Massakeen and nominated him to succeed him on the Masnad (throne).

Khwaja Abul Massakeen (Q) was very pious and sympathetic in nature and compassionate and a philanthropist in character. He had a habit of distributing pretty and expensive clothes among Massakeen

(poor and needy people), therefore, he was rightly called as "Abul Massakeen", (father of the poor).

Khwaja Abul Massakeen (Q) attained Naqshbandia 'Faiz', (spiritual blessings) from many sources. He succeeded his spiritual guide Khwaja Abul Qasim (Q) on the Naqshbandia throne, besides he was also able to embrace the spiritual light of his grandfather Khwaja Muhammad Adam (Q) in "Uwaysi way". Later, he met Khwaja Muhammad Zaki (Q) who was then the bearer of Naqshbandi Noor.

Khwaja Abul Massakeen (Q) first met Khwaja Muhammad Zaki (Q) in Thatta, the then centre of worldly as well spiritual knowledges, when Khwaja Muhammad Zaki (Q) was on his way to somewhere. Here, Khwaja Abul Massakeen (Q) was introduced to him by Khwaja Ibrahim, son of Khwaja Abul Qasim (Q), as his brother. Khwaja Zaki (Q) instantly said: "He is not the brother of anyone, nor, he needs any reference for his introduction." Khwaja Zaki (Q) showed extraordinary respect for Khwaja Abul Massakeen (Q) and told him that on his way back he would take him with himself. But incidentally Khwaja Zaki (Q) went back through Surat port instead of Thatta. From Surat, he wrote to Khwaja Abul Massakeen (Q) to reach Sirhind. Khwaja Muhammad Zaki (Q) arrived in Sirhind after a year. But he found Khwaja Abul Massakeen (Q) busy in meditation and worship of Allah in Sirhind. This pleased Khwaja Muhammad Zaki (Q) very much. He then bestowed him with his Faiz and granted permission to give commands to his own disciple, according to Naqshbandia teachings.

Khwaja Abul Massakeen (Q) then went to Delhi as Khwaja Muhammad Zaki (Q) had ordered him. Here he spent useful time in the

honour of Khwaja Muhammad Zubair (1013-4-Zul Hajj, 1152 AH). Khwaja Muhammad Zubair was the son of Khwaja Abul Ali (1064-1107 AH) and grand son of Hujatullah Naqshbandi (Ramazan 7, 1034-Muharram 29, 1114 AH).

In Delhi, once Khwaja Abul Massakeen (Q) was sitting in front of Khwaja Muhammad Zubair, the royal procession passed outside the hermitage. All other pupils of Khwaja Muhammad Zubair rushed to see the procession but Khwaja Abul Massakeen (Q) preferred to stay with him. Khwaja Muhammad Zubair asked him if he wished, he may have the view of the procession. But Khwaja Abul Massakeen (Q) replied: "The King in whose presence I am sitting and in whose audience I am present, I do not wish to see any other king."

Khwaja Abul Massakeen (Q) used to say: "Khwaja Zubair was so pleased with my reply and bestowed me that much favours and blessings due to that answer that had I prayed for 12 years, I would not have attained that much. Then he granted me his deputyship."

The name and spiritual status of Khwaja Abul Massakeen (Q) was echoing far and wide. It attracted a large number of people to visit his hermitage. All were provided rich food from his kitchen. He always put on expensive clothes. Every week new clothes were tailored for him, and he used to give away used clothes to the poor.

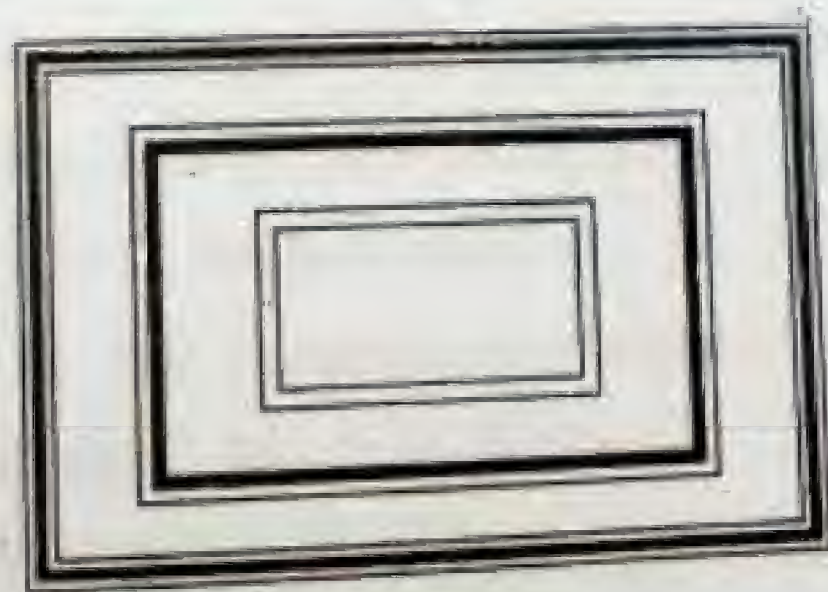
Khwaja Abul Massakeen (Q) stayed in Thatta, until, he trained enough Hazrat Sultan-ul-Aulia Khwaja Muhammad Zaman (Q), for illuminating hearts of people with the Noor of Naqshbandia order. He handed over his "Masnad", (throne) to Hazrat Sultan-ul-Aulia (Q) in his life time and also accepted his sainthood.

Khwaja Abul Massakeen (Q) then moved to Makkah. He only came back once and remained in Thatta for about three weeks. The reason for his return he gave was: "I have especially come here to deliver some knowledge about conduct of the path to Mian Muhammad Zaman. These things can't be written or sent by messenger."

Khwaja Abul Massakeen (Q) passed away on Zul Hajj 9,1145 AH, or May 23, 1733 AD. (The day of Arafa). He was laid to rest in Jannat-al-Maula (Makkah).

He was succeeded on the seat of the Naqshbandia order by the Hazrat Sultan-ul-Aulia, Khatim-ul-Wilayat Khwaja Muhammad Zaman (Q), founder of Dargah Luari Sharif, Sindh, (Pakistan).

The Saints of Luari Sharif



HAZRAT SULTAN-UL-AULIA (QS)

Hazrat Sultan-ul-Aulia Khwaja Muhammad Zaman's (Q) forefathers belonged to Arabia. Following is the genealogy which shows his direct Lineage from Hazrat Abu Bakr Siddiq (RA), the first Caliph of Islam:

1. Hazrat Sultan-ul-Aulia Khwaja Muhammad Zaman (Q) s/o 2. Shaikh Haji Abdul Latif s/o 3. Shaikh Tayyaab s/o 4. Shaikh Ibrahim s/o 5. Shaikh Abdul Wahid s/o 6. Shaikh Abdul Latif Kalan s/o 7. Shaikh Ahmad s/o 8. Shaikh Baqa s/o 9. Shaikh Muhammad s/o 10. Shaikh Faqrullah s/o 11. Shaikh Abid s/o 12. Shaikh Abdullah s/o 13. Shaikh Taos s/o 14. Shaikh Ali s/o 15. Shaikh Mustafa s/o 16. Shaikh Malik s/o 17. Muhammad s/o 18. Abul Hassan s/o 19. Muhammad s/o 20. Tayyar s/o 21. Abdul Bari s/o 22. Aziz s/o 23. Fazal s/o 24. Ali s/o 25. Ishaq s/o 26. Ibrahim Abi Bakr s/o 27. Qaim s/o 28. Ateeq s/o 29. Muhammad s/o 30. Abdul Rehman s/o 31. Hazrat Abu Bakr Siddiq (RA).

The 24th man of the above-mentioned line, Ali bin Ishaq, first arrived in Dibal (near Thatta in Sindh) circa 169 AH, or 786 AD. They lived in Thatta for about two-and-half centuries and probably, because of civil wars during the early reigns of Samaa dynasty, when

Thatta reached the brim of ruination, they bode farewell to Sindh and the 21st man of the above line Abdul Bari bin Aziz moved to nearby state of Katchh circa 417 AH, or 1026 AD. The family returned to Sindh in 1071 AH and settled in old Luari Sharif three miles from the present Luari Sharif.

Hazrat Sultan-ul-Aulia Khwaja Muhammad Zaman (Q) was born in old Luari on Ramazan 21, 1125 AH or October 9, 1713 AD. Since his early age, he was leaned towards religious education. He completed the recitation of Holy Qura'n under the guidance of his father Shaikh Haji Abdul Latif (Q). Then he moved to Thatta, where he got formal schooling. Here he met the famous Naqshbandi saint Shaikh Muhammad, known as Abul Massakeen (Q). Hazrat Abul Massakeen (Q) immediately admitted him to his circle of disciples and made him busy in meditation. After six months, Hazrat Sultan-ul-Aulia (Q) attained such a status that Hazrat Abul Massakeen (Q) allowed him to make his own disciples. A few years after the death of Hazrat Abul Massakeen (Q), he returned to old Luari Sharif and in 1150 AH, or 1741 AD shifted to the present Luari Sharif, where he established his own school of the Naqshbandia order and guided the people towards the Divine destination, the entity of Allah.

For 38 years he remained the tutor and guide of the masses and led them on the path of Allah. He passed away on Zul Quad 4, 1188 AH or January 6, 1775 AD and was laid to rest in his chamber in Luari Sharif. He was succeeded by his able son Hazrat Mehboob-us-Samad Khwaja Gul Muhammad (Q), who later built a tomb over the grave of Hazrat Sultan-ul-Aulia (Q), which is known as Dargah Luari

Sharif and famous all over the world for its contribution toward preaching of Islam.

The message, which Hazrat Sultan-ul-Aulia (Q) gave to the world, is simple, which emphasises the human being not to be oblivious of cause of his creation ie, to worship Allah.

Hazrat Sultan-ul-Aulia (Q) was the greatest saint of deeper erudition, intense piety and very high spiritual attainments. He enjoyed pivotal position in the order of Naqshbandia in Sindh. His sublime religious attainments attracted a large number of followers from many parts of the Indo-Pak Subcontinent and all around the globe. Besides, many spiritual elites and religious scholars, on account of extreme veneration they contained towards him, deemed it their sanctimonious duty to visit him and pay respects and homage to him and became his devotees. The prominent among them are:

Shah Abdul Latif Bhitai (RA), Makhdoom Abdul Rahim Girhori (RA), Hazrat Qazi Ahmad (RA), Khwaja Abu Talib (RA), Khwaja Essa Dashti (RA), Khwaja Sadhatura (RA) etc, etc.

These saints were spiritually blessed by Hazrat Sultan-ul-Aulia (Q). They established their own monasteries from where a large number of people received bounties and the continuity of such beneficence still goes on.

From the aforesaid chosen men of distinction just one spiritual elite namely Hazrat Qazi Ahmad (Q) bestowed upon his following disciples so graciously that among them over 360 established their own Dargahs in Sindh, Punjab and other parts of India.

There were four most prominent disciples or caliphs of Hazrat Qazi Ahmad:

1. Syed Noor Muhammad Shah of Khahi Kundha, Dist: Nosheroferoz;
2. Makhdoom Abdul Wali of Derbelo, Dist: Nosheroferoz;
3. Mian Abdul Karim Khatti, Penghari near Hala Dist: Hyderabad;
4. Mian Shah Hussain, Rattar Chhattar, Dist: Gordas Pur (India).

Mian Haji Hussain Shah of Makan Sharif, Rattar Chhattar, further propagated the message of Naqshbandia Order. He had numerous caliphs. One of his caliphs was Imam Ali Shah Kalanuri, Kot Mian Sahib District Gordas Pur, who had following caliphs: Imam Ali Shah Naqshbandi, Makan Sharif; Hazrat Pir Buddhan Shah Naqshbandi Kalanuri, Kot Mian Sahib, District Gordas Pur; Pir Sadiq Ali Shah Naqshbandi, Makan Sharif; Pir Lutfullah Naqshbandi; Bahadul Shah Tayyabullah Mashhadi Naqshbandi; Hakim Ahmad Ali Naqshbandi; Mian Khuda Bux Naqshbandi; Hazrat Mian Shagufteen Beg Naqshbandi; Hazrat Maulana Muhammad Azam Naqshbandi; Mufti Muhammad Masood Naqshbandi Dehlvi; Hazrat Syed Anwar Shah Kashmiri Naqshbandi; Hazrat Munshi Ahmad Jan Naqshbandi; Hazrat Maulana Fateh Muhammad Naqshbandi; Hazrat Maulana Noor Ahmad Naqshbandi; Hazrat Maulana Sher Muhammad Khan Naqshbandi; Hazrat Maulana Sher Muhammad Khan Naqshbandi Badakhshan; Hazrat Mian Ata Muhammad Naqshbandi; Hazrat Maulana Rasool Baba Naqshbandi; Hazrat Mian Shah Muhammad Naqshbandi; Hazrat Mazhar Jamal Naqshbandi.

Hazrat Pir Sadiq Ali Shah Naqshbandi had two caliphs including Hazrat Khwaja Amiruddin Naqshbandi of Dharm Kot Dist. Gordas Pur and Hazrat Shah Mazharullah Dehlvi. Hazrat Amiruddin Naqshbandi had following Caliphs: Hazrat Sani Mian Ghulamullah Naqshbandi Sharaq Pur Sharif; Hazrat Syed Muhammad Ismail Shah Kirmanwala Naqshbandi; Hazrat Syed Noor-ul-Hassan; Hazrat Sahibzada Muhammad Umer Naqshbandi Birmil Sharif, Dist. Sargodha; Hazrat Sahibzada Mazhar Qayyum Naqshbandi, Makan Sharif; Hazrat Mian Rahmat Ali Naqshbandi; Hazrat Abdul Raza Syed Hakim Ali Naqshbandi, Lahore; Hazrat Haji Abdul Rehman Naqshbandi; Hazrat Alhaj Hafiz Muhammad Ibrahim Shah Naqshbandi. Shah Muhammad Masood Dehlvi.

Shah Muhammad Masood Dehlvi was a descendant of the second Caliph of Islam Hazrat Umer Farooq (R). One of his ancestors, Hazrat Talaluddin Thanesri was a prominent saint of India. He was also a caliph of Hazrat Imam Ali Shah Naqshbandi, Makan Sharif; His brother in-law Hazrat Ghulam Mustafa Shah, Makan Sharif was Imam and Khateeb of Masjid (Mosque) Jamia Fatehpuri, Delhi during the time of 1857 Freedom Movement. After him Hazrat Shah Masood Mohadis became the Imam and Khateeb of Delhi and after passage of more than 100 years, the Masjid Fatehpuri Delhi is still under the influence of Hazrat Shah Masood's. He had five sons: Hazrat Maulana Muhammad Saeed Dehlvi; Hazrat Maulana Ahmad Saeed Dehlvi; Hazrat Maulana Hakim Abdul Majid Dehlvi; Hazrat Maulana Abdul Rashid Dehlvi; Hazrat Maulana Qari Habibullah Dehlvi; All the five sons were religious scholars. The following six were his caliphs; Hazrat Maulana Munshi Naqshbandi Dehlvi; Hazrat Maulana Muhammad

Saeed Naqshbandi, Dehlvi; Hazrat Maulana Ahmad Naqshbandi Dehlvi; Hazrat Shah Maulana Muhammad Ruknuddin Naqshbandi Alwari; Hazrat Maulana Imam Abdul Ghafoor Naqshbandi; Hazrat Maulana Hafiz Qamaruddin Naqshbandi.

It is stated that Sultan Hyder Ali of Maysore (India) was follower of Shaikh Aali. He requested his Shaikh to pray for him to have a son. So Sultan Fateh Ali Tippu was born. Sultan Tippu gave a grinding stone to Shaikh Aali who sent that stone to his Shaikh and so on. At last, the stone reached Luari Sharif and is still there.

Sayings of Hazrat Sultan-ul-Aulia (Q)

- The learner should free himself from all other deeds except for Sharia obligations and should always keep himself busy in the proper recitation of the Name of Allah.
- According to our Tariqa, the hand should be engaged in work and heart in (the remembrance of) the beloved (Allah).
- The name of Allah should be so firmly engraved on the heart of truth-seeker that if he himself desires to obliterate it, cannot do so.
- If one keeps his heart away from the clutches of desires of Nafs, there will be no need of anything else. Allah Himself will then arrive in His chamber ie in his (seekers) heart.
- Murshidi (to guide people on the path of God) is the deputyship of Allah. Only those Godly saints who are appointed by Allah as His deputy are the actual Pirs or Shaikhs. Only a few reach that status.

- . Nafs or the world means to be oblivious of Allah.
- . The real saint is the one who remains immersed in Fana.
- . By perusing books and talking big, one does not reach Divinity.
- . Among the worldly people, who remain oblivious of Allah, many die of starvation, but from truth-seekers, none died of hunger.
- . When a seeker faces any difficulty, he should sit in meditation.

HAZRAT MEHBOOB-US-SAMAD (Q)

Hazrat Khwaja Gul Muhammad, known as Mehboob-us-Samad was the second Sajjadah Nashin of Dargah Luari Sharif. He was born in Luari Sharif on Rabi-al-Awwal 11, 1177 AH or September 19, 1763 AD.

He was only 11 years old when his father passed away. At that time many disciples objected that due to his childhood, he might not be perfect enough to become a spiritual guide but Shaikh Abdul Rahim of Girhori (Q) allayed that fear of the people and was the first to accept the leadership of Hazrat Mehboob-us-Samad (Q).

Hazrat Mehboob-us-Samad never missed the religious obligations of prayers. He regularly used to offer Tahajud (after midnight) prayers besides routine five time prayers. He passed away on Rabi-al-Sani, 1218 AH or August 14, 1803 AD. He was laid to rest beside his father in the shrine of Luari Sharif. He was succeeded by his son Hazrat Ghaus-e-Alam Khwaja Muhammad Zaman (The Second) (Q).

HAZRAT GHAUS-E-ALAM (Q)

Hazrat Ghaus-e-Alam Khwaja Muhammad Zaman (Q) is known as Hazrat Ghaus-e-Alam. He was the eldest son of Hazrat Mehboob-us-Samad (Q). He was born in Ramazan, 1199 AH or July 1785 AD. He was the namesake of his grand father, but the people who had seen Hazrat Sultan-ul-Aulia Khwaja Muhammad Zaman (Q) used to say that it was not the name, which was common among them but also the same features and same habits.

He became the third Sajjadah Nashin of Dargah Luari Sharif at the age of 19 years. During those days, Ahmad Shah Abdali, ruler of Afghanistan invaded Sindh. Due to worsening law and order situation he (Q) left Luari Sharif and moved to a nearby place. After peace returned to the area, he came back. Later, he built a fort in Luari Sharif for self protection.

Hazrat Ghaus-e-Alam had five brothers, out of them four became envy to him and tried to oust him from Luari Sharif. They convinced Mir Ghulam Ali, the then ruler of Sindh and provoked him to demolish the fort which he did. The fort was rebuilt later when Mir Ghulam Ali died in mysterious conditions. The jealous brothers on many occasions attacked the fort and killed hundreds of servants and followers of Hazrat Ghaus-e-Alam (Q).

Hazrat Ghaus-e-Alam (Q) passed away on Safar 17, 1247 AH or July 28, 1831 AD. He was laid to rest in the Shrine of Luari Sharif.

HAZRAT SHAH MADANI (Q)

Hazrat Shah Madani Khwaja Muhammad Hassan (Q) was born on Muharram 1, 1235 AH or October 24, 1819 AD. In 1247 AH when he became the fourth Sajjadah Nashin of Dargah Luari Sharif, he was only 12 years old. His hostile uncles were out to pose a great threat to his life and the sanctity and dignity of the religious institution, he headed. He courageously faced all odds and maintained the sanctity of Luari Sharif.

He was very fond of performing Hajj and true lover of Holy Prophet Hazrat Muhammad (PBUH). During his life time he performed Hajj six times. He passed away in Madina, while on his sixth pilgrimage on Safar 7, 1298 AH or January 9, 1881. He was laid to rest in Janat-al-Baqee, Madina Munnawara.

Hazrat Shah Madani was very punctual practitioner of Islamic prayers. He spent his nights in Zikr (reciting the name of Allah). He was succeeded by his son Hazrat Imam-ul-Aulia (Q).

HAZRAT IMAM-UL-AULIA (Q)

Hazrat Imam-ul-Aulia Khwaja Muhammad Saeed (Q) was born in Luari Sharif on Ramazan 4, 1264 AH or August 4, 1848 AD. From his early age, he was fond of acquiring knowledge of Islam and Sufism. And in his prime youth, he became a scholar himself.

Like his reverend father, he was also fond of pilgrimage to Makkah. He also performed Hajj six times. He passed away in Makkah on Muharram 2, 1324 AH or February 26, 1906 and was laid to rest in Jannat-al-Maula, Makkah Mukarrama.

Hazrat Imam-ul-Aulia (Q) was a man of letters and a great scholar of Islam. His decrees on Islamic laws were unchallengeable. He wrote many books, including a book of poetry known as "Dewan-e-Saeed" on the pattern of works of Hafiz Shirazi. He was succeeded by his son Hazrat Imam-ul-Arfeen Pir Haji Ahmad Zaman (Q).

HAZRAT IMAM-UL-ARFEEN (Q)

Hazrat Imam-ul-Arfeen Pir Haji Ahmad Zaman (Q) was born in Luari Sharif on Zil Hajj 16, 1297 AH or November 9, 1881 AD. At the time of his birth, his father was in Makkah with his grand father Hazrat Shah Madani for performing Hajj. After a few years stay in Luari Sharif, he migrated to Karachi in 1915. Here, he invited all human beings to come under the sacred flag of 'Kul' for acquiring faith, right path and peace. His call caused anguish among followers of a particular Muslim sect. Later, he shifted to Amritsar (Now in Indian Punjab) in 1922. But after a decade, he returned to Sindh and continued his preach.

Hazrat Imam-ul-Arfeen (Q) was a man of words and wisdom and unique in his calibre. Many scholars came to have debate with him over his religious thoughts, but could never convince rather they accepted that Hazrat Imam-ul-Arfeen (Q) was the true preacher of Islam.

He passed away on Rajab 1, 1357 AH or August 27, 1938 AD in Karachi and was laid to rest in the shrine of Luari Sharif.

HAZRAT PIR BADSHAH (Q)

Hazrat Pir Badshah Pir Gul Hassan (Q) was the only son of Hazrat Imam-ul-Arfeen (Q) who became the seventh Sajjadah Nashin of Dargah of Luari Sharif after the demise of his father. At the time of his elevation as the Pir of Luari Sharif, he was facing severe criticism from sectarian priests, who were then enjoined by some of his close relatives. But Hazrat Pir Badshah (Q) never budged before them and always remained firm in his faith and determined to carry on the mission left by his reverend father Hazrat Imam-ul-Arfeen (Q).

Many scholars of present times agree that Hazrat Pir Badshah (Q), besides worldly sagacity, had the vast knowledge of spiritualism. A selfless, humble and unassuming Pir Badshah (Q) lived a very very simple life. He was man of conviction and never compromised on faith and principles.

He passed away on Zul Quad 27, 1402 AH or September 16, 1982 AD. He had no issue, therefore, he nominated his able disciple and lieutenant Hazrat Rahimee Badshah Pir Haji Faiz Muhammad (Q) as his successor.

HAZRAT RAHIMEE BADSHAH (Q)

Hazrat Rahimee Badshah Pir Haji Faiz Muhammad Qureshi was born in Qazi Ahmad, District Nawabshah, Sindh, on Sha'ban 14, 1348 AH or January 15, 1930 AD. He was the direct descendent of Hazrat Qazi Ahmad (RA), who had its traces from Abdul Mutalib, the grandfather of Prophet Muhammad (PBUH). Hazrat Qazi (Q) was the most prominent among the followers of Hazrat Sultan-ul-Aulia Khwaja Muhammad Zaman (Q).

Hazrat Rahimee Badshah became Sajjadah Nashin of Dargah Hazrat Kazi Ahmad (Q) after the demise of his father Pir Mian Pir Muhammad (Q) in 1956.

Hazrat Rahimee Badshah (Q) was a true lover of his spiritual guide, Hazrat Pir Badshah (Q). Always punctual in all religious as well as rituals of Naqshbandi order, he dedicated his life to the cause of Luari Sharif.

In 1982, he became Sajjadah Nashin of Dargah Luari Sharif, according to the will of Hazrat Pir Badshah (Q) and assumed the sacred office of guiding the humanity towards the path of Allah. He passed away on Jamadi-al-Sani 18, 1416 AH or November 11, 1995 AD. He was laid to rest in the shrine of Hazrat Qazi Ahmad (District Nawabshah).

HAZRAT PIR MUHAMMAD SADIQ QURESHI

Hazrat Pir Muhammad Sadiq Qureshi is the present Sajjadah Nashin of Dargah Luari Sharif. He was born on Rajab 24, 1399 AH or June 20, 1979 AD. He has got his early education from his father Hazrat Rahimee Badshah (Q) and later schooled in prestigious institutions in his native town Qazi Ahmad and Islamabad (the capital of Pakistan).

Hazrat Pir Muhammad Sadiq Qureshi has the great desire for the betterment of the followers of Luari Sharif. He is also running many welfare organisations in various capacities.

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